

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIV

JACKSON, MISS., March 31, 1932

NEW SERIES
VOLUME XXXIV. No. 13

SUNDAY SCHOOL AND B. Y. P. U. CONVENTION

(By Walton E. Lee)

Vicksburg, Miss., March 22, 1932.

With the Sunday school and B.Y.P.U. workers throughout the State, all the roads today seemed to have led to this good city for the eighteenth annual Convention. The auditorium of the First Baptist Church was the meeting place for the general sessions and at the hour for the opening of the initial session on Tuesday night the building was rapidly filling. Dr. E. O. Sellers, Director of Music in the B.B.I. of New Orleans, who had charge of the music of the Convention, announced a song which was followed by a prayer and praise service that lifted the congregation to new heights. It is worth going a long way to see and hear Dr. Sellers direct a song service. He can not only sing himself, but he is an expert in getting others to sing, which was not a difficult task in this gathering of Christian workers tonight.

Dr. D. A. McCall, the President, upon taking charge, recognized several new pastors in the State; among them Brethren C. H. Bass, of Meridian; R. K. Corder, of Picayune; R. S. Howard, of Skene; and J. H. Kyzer, of Lexington. Upon a test thirty-five pastors were found to be present in this opening session.

The President's message sounded a note of optimism by a recitation and emphasis of assets available to every religious worker, which pitched the program upon a high key.

The following committees were named. On Nominations: J. L. Boyd, W. G. Mize, V. E. Boston, J. S. Riser and W. W. Grafton. On Place: W. E. Farr, George Gay, Owen Williams, W. E. Hardy and R. L. Breland. On Program: J. E. Byrd and Auber J. Wilds. On Resolutions: C. C. White, H. L. Martin, B. C. Cox, B. W. Walker, and J. M. Metts.

Dr. W. F. Powell, as an introductory to his initial message in this session, gave the following figures from Dr. E. P. Alldredge as to the achievements of the denomination during the past year to emphasize the things to encourage in the President's message.

Baptist churches in the South	23,811
Gains during the past year	80
Ordained ministers	22,634
Lost during the past year	289
Baptisms	210,879

A gain of 12,300

As many as Southern Methodists, Northern Methodists, Northern Presbyterians, Northern and Southern Lutherans, all combined.

Church members in the South (Baptists) 3,942,827

A gain of 92,549

About as large a gain in members as all the other nine leading denominations combined.

Number of Sunday schools 21,012

Gained during the year 333

Enrollment in Sunday schools 2,946,064

Gained during the year 106,881

As many gained as the other nine leading denominations combined.

Number of B.Y.P.U.'s	26,633
Gained during the year	554
Enrollment in B.Y.P.U.'s	541,540
Gained during the year	7,564

"Hoarded Lives" was the subject discussed by Dr. Powell, using as a text the Parable of Talents. The slothful servant in the Parable was used to illustrate the hoarded life. The message was replete with timely declarations and truths that pierced to the quick. Surely, everyone "was pricked in his heart." "There ought to be a campaign not for money, but for hoarded lives of men," the speaker declared.

Wednesday—Morning Session

This was Sunday School Day on the Convention's program. The day opened with conferences on the different departments in which were discussions of methods and problems. Miss Anna V. Cameron directed the Elementary; W. R. Hunter the Intermediate; E. C. Williams the Young People; W. P. Phillips, Adult; and A. J. Busby, Home and Extension.

With the exception of Mr. Phillips, who is with the Sunday School Board, all these directors are in our own State and are of the best. By an almost accurate count it was found there was an attendance of 235 at all the conferences.

Following the conference period was a General Session, at which it was observed that the splendid audience of last night had been greatly enlarged by many coming in during the night and early morning hours.

Dr. D. M. Nelson, the newly elected President of Mississippi College, was the first to speak, on the subject, "Overcoming Through Influence." "Overcoming" was the thought dominant in all the discussions of the day. As Dr. Nelson spoke of the power that may be exerted by influence, citing as illustrations, influential men and women through the years, a new purpose was generated in the hearts of all to make the life a greater influence for good. The advantage of organization was emphasized in the address of Br. W. P. Phillips on the subject "Overcoming Through Organization." If the organization accomplishes the greatest good it must be to three ends, said Dr. Phillips: (1) For visitation in the name of the Church; (2) For the enlistment of the forces of the Church; and (3) For evangelism. Dr. Powell, who spoke on "Overcoming in the Practice of Missions," began by reading extracts from a letter from Dr. T. B. Ray, of the Foreign Mission Board, to the effect that the Board has gone to the limit. The banks will extend no more credit and a limit has been reached in retrenchment to balance the budget. Dr. Ray said further that during the 25 years of his connection with the Board it had not been in such a financial strait and had never been in better spiritual condition.

(Continued on Page 6)

PREACHERS TALK ABOUT PREACHERS

Southwest Mississippi Baptist Pastor's Conference, McComb, Miss., March 14, 1932)

We have read with interest the article by some good brother in The Baptist Record of March 3rd on "Preachers' Debts Versus Churches' Debts." We feel that this is a timely article and we are in deepest sympathy with the sentiments therein expressed. We deeply deplore the fact that some of our churches are so careless, so indifferent, so unfaithful and so lax in the support of their pastors. Some of our best pastors are serving under great difficulties in these careless and indifferent churches and they are suffering many hardships solely because these churches are not cooperating with and supporting them. Many of these good pastors are therefore doing a mediocre service, who, if they had the cooperation and support of the churches, might be doing a monumental work for the Kingdom.

We feel that such churches cannot be too strongly urged by the press and by our preachers and laymen generally to be honest and faithful in the support of their pastors, for the sake of the pastors, for the sake of the churches and for the sake of the cause of Christ. Every pastor should see that his church has adequate Scriptural teaching along these lines.

But the fact remains that the failure of the churches to pay their debts and to otherwise meet their obligations does not lessen the obligation of the preacher to pay his debts. Indeed it may, and will, make it more difficult for him to pay his debts, but this can never be accepted as a reason for his failure to meet his just obligations. Every pastor should take this into account in the beginning of his ministry and make his plans to live within his income. Let him not make debts that he does not see some way to pay.

Truly, occasions may come when it will be necessary for the pastor to ask for credit, which will in most cases be cheerfully granted, but he should be very careful not to go beyond his ability to pay in due time. He should never let up or cease his efforts until his obligations are met, even if he must do something else in connection with his pastorate to enable him to meet them. Many of our very best preachers are having to do this very thing.

Of all people the preacher, who is God's man and leader of the people in morals and religion, should have a very high sense of honor. He should be scrupulously faithful, of course, to all his duties and obligations, and especially his financial obligations. The preacher can make no excuse for not paying his debts that will be satisfactory to his creditors or to the public generally, except in cases of tragic misfortune. Under such conditions satisfactory adjustment can easily be when it is evident that the preacher has done his best.

But we wish to speak more especially of that class of preachers who habitually, willfully and wantonly live beyond their income, who make promiscuous debts, who sometimes give notes endorsed by their brethren, and who then make no effort to settle their financial obligations. Such preachers most commonly move away and leave the notes for their endorsers to pay and their accounts for their creditors to cancel. We deem such conduct on the part of any preacher as downright dishonesty and we feel that it should not be tolerated by the churches or by the ministry.

We give it as the sense of this conference that such a preacher should be candidly and lovingly admonished as to the evil of such conduct. He should be made to see that it is ruinous to himself, hurtful to the churches, destructive to the cause of Christ and injurious and unfair to the ministry. If a preacher does not desist from such conduct and straighten up and live a life consistent with a preacher of righteousness, he should be deposed from the ministry and published to the brotherhood, thus protecting the churches, the cause of Christ and the ministry in general from his baneful influence.

GREAT WORDS OF THE BIBLE

(By Harry L. Spencer, Hattiesburg, Miss.)
NASA AND THE SCAPE GOAT

This word Nasa is the word in the Old Testament which is many times translated forgive. It means lift up, raise, or hold up. In Job 11:15, it is used with reference to lifting up the face, meaning to be cheerful. In Gen. 40:13 it is used with reference to lifting up the head, meaning to set one free. In Numbers 6:26 with reference to lifting up the face, meaning to regard or recognize one. In Exodus 20:7 with reference to lifting up the voice, meaning here to take God's name in vain. In Ezekiel 20:6 with reference to lifting up the hand, meaning to swear or take an oath. In Exodus 25:31 to lift up the heart, meaning to rejoice or inspire. In Job 6:2 to lift into the balances, meaning to weigh or test. In 1 Sam. 2:28 to lift up or wear a garment, in this case the Ephod, meaning to bear sins to suffer punishment for them as seen in Isa. 53:12, "He bare (nasa, lift up) the sin of many." In Gen. 40:19 to lift up the head, to decapitate, meaning to punish sin. In Exodus 10:17, "Now therefore forgive (nasa, lift up) I pray thee my sin," meaning here to pardon sin. Thus the word with all its connections and uses which is used by God's Holy men of old who wrote by inspiration to describe the forgiveness of sin.

The outstanding illustration of the conception of forgiveness contained in this word is found in the sixteenth chapter of Leviticus in which on the Day of Atonement that in addition to the bullock and the goat that should be slain and the blood carried into the Most Holy Place to make atonement for the sins of the people, that a second goat should be brought to the Tabernacle and that the High Priest should lay hands on the head of the live goat and on him confess all the sins of the people and that this animal should be carried by one appointed for the purpose away into the wilderness and let him go where he could never return, carrying away Israel's sins. Thus the scape goat here is a type of Christ on whom our sins are laid; a type of Christ being made sin for us; numbered with the transgressors; that He might forgive our sins. Then his forgiveness means not only that our sins are covered with His blood, as the blood of the slain bullock and goat, which is carried into the Most Holy Place symbolizes; but that at the same time He takes our sins upon himself as He would take a burden and carries them away, "Removing them as far from us as the east is from the west and remembering them against us no more forever." "Who his own self bare our sins in his body upon the tree, that we having died unto sin might live unto righteousness, by whose stripes ye were healed" I Peter 2:24.

MUSINGS OF A CHUMP

You may tell the world we have solved the depression in the operation of our church. We got badly in debt on our pastor's salary and other current expenses. Deacon Skinfint kept saying our people could not afford a pastor; and that everyone should save every cent he could for times are hard, and you never know how long you will have a job. He says God helps them that help themselves. So a lot of our people quit paying on church expenses and began saving so they would be comfortable if they lost their jobs. Then deacon Skinfint insisted our pastor was at fault and should resign. He resigned and we owed him a lot of money, and will continue to owe him, I guess. But we are having lots of good sermons at only \$10.00 a Sunday. Oh, no, we do not have any additions, neither are we giving anything for missions, but you see, our expenses are small and we are paying them.—No more burdens or debts for us.

Yours truly,

—A. Chump.

We were glad to see a number of Louisiana brethren at the Convention in Vicksburg. Most of them were former Mississippians.

SOME ENCOURAGING INDICATIONS

(By Walter M. Gilmore, Publicity Director, Knoxville, Tennessee)

Secretary O. E. Bryan, of Tennessee, reports that for the last three months the receipts for the Cooperative Program in Tennessee were \$3,000 ahead of the receipts for the same period a year ago. Secretary George T. Waite, of Virginia, reported some weeks ago that 700 of the 1,100 churches in Virginia had subscribed \$450,000 for denominational causes in 1932, which is \$35,000 more than the receipts for 1931. And Dr. Waite expected to hear from at least 200 other churches. Secretary E. Godbold, of Missouri, says that the denominational receipts for February show an increase of nineteen per cent over February a year ago. Kentucky likewise is making a fine record this year.

Several of the Knoxville churches show a marked increase over last year and Knoxville has felt the effects of the depression as keenly as any other city. For several months there has been a spirit of revival in the city. Hundreds of new members have been added to the churches. The Every-Member Canvass was put on in most of the churches more thoroughly than usual, and we are now feeling the effects of it.

The financial condition of the church was never better, perhaps. It is true some retrenchments were made in its local expenditures in recent months; but in addition to meeting all of its expenses promptly, the treasurer of the church sent to Secretary O. E. Bryan in Nashville during November, December, January, and February, \$28,591, or an average of more than \$7,000 per month.

Dr. Kyle M. Yates, of the Southern Baptist Theological Seminary at Louisville, will assist the pastor during the special week of prayer and consecration, April 10-17, in leading his people into a deeper religious experience and into soul-winning. The associate pastor, O. E. Turner, is making the most careful and prayerful preparation for the meeting while the pastor is giving himself without reservation to other churches throughout the Southern Baptist Convention.

BAPTIST HOME NEWS

Since the State Baptist Convention at the Meridian meeting designated the second Sunday in May as the "SPECIAL ORPHANAGE DAY," the authorities of the Orphanage are asking the following to serve as the committee: Sunday School Superintendent, W.M.U. President, Pastor, B.Y.P.U. Director, Church Clerk, and Orphanage Representative. Any member of this group has authority to call the remainder together and project the campaign, and even one or two members of the committee have the authority to act.

The church leaders are asked to render a bit of services for these children who are Baptist charges. Serious financial difficulties are confronting the Home, and we are economizing now on necessities. If these leaders really are even slightly interested in these unfortunate children, we are asking that they see that every Baptist has the opportunity to make a donation and that he is requested to do so. We are asking that this committee go to see every member, in order to get the greatest amount possible and to give every one a chance to donate.

In the event the church does not have an Orphanage representative, we are asking the pastor or remainder of the committee to appoint such a person, and send his name to us.

—Winnie Haines, Rptr.

The Sunday School and B.Y.P.U. Convention has Pastor W. L. Meadows, of Morton and Pella-hatchie, as President for the coming year. He has always been deeply interested in his young people and very efficient in organizing and leading them.

The next Sunday School and B.Y.P.U. Convention comes to Jackson, one of the best places for conventions to be found anywhere.

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On April first office, railway of State College, MI date.

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A tramp rec the Children's E it time to impr doctor pointed said, "I'll tell y The tramp look "Has he been hurry.

Housetop and Inner Chamber

A straw may show which way the wind is blowing; but a straw ballot does not necessarily show it.

On April first A. & M. College, including post office, railway office and express office, become State College, Miss. Nothing significant in the date.

Rev. J. B. Quin preached the commencement sermon to the graduating class of Jones Consolidated School at Friendship Church, to a great crowd.

Pastor J. B. Quin succeeds Brother W. F. Hutson as pastor at Moaks Creek Church in Pike county, one of the best rural churches in this section.

Mr. Robt. L. Cooper, of Aberdeen, Miss., has conducted the music in revival meetings in many States. He hopes to be kept busy in this work from now on.

The account of the Convention proceedings of last week are reported for The Record this week by Brother W. E. Lee, who always sees clearly and writes it so that one who runs may read.

Dr. W. T. Lowrey, of Clinton, delivered the Commencement address at the Tippah County Agricultural High School last Monday night. It was a really great address. There were thirty-seven graduates.—C. S. W.

Brother Joe Canzoneri was with Dr. W. Norman Cox and First Church, Mobile, in a meeting last week. The meeting began at high tide. There were 27 additions the first day, 23 of them for baptism. The spiritual atmosphere of the church is excellent.

Brother J. E. Byrd said he had made up his mind not to open his mouth at the Convention, but the brethren were glad he broke over and told us a word about conditions in Shanghai as reported by his daughter, Miss Juanita Byrd, one of our missionaries.

It was a friendly and Christian courtesy to invite the Secretaries of the Educational work of Methodists and Presbyterians to speak at the Baptist Sunday School and B.Y.P.U. Convention in Vicksburg. These gentlemen, Messrs Chambers and Landis, made good, helpful speeches.

KWKH, 850 kilocycles, will broadcast for First Baptist Church, Shreveport, the following schedule of Southern Baptist work: April 3rd, Old Ministers and Hospitals; April 10th, The Seminaries; April 17th, The Sunday School Board; April 24th, Home Mission Board; May 1st, Foreign Mission Board.

The National Missions Board of the Brazilian Baptist Convention closed the year 1931 with a small balance, that of about enough to finance its work for five or six weeks. The Foreign Mission Board of the same Convention had a deficit at the same time of about enough to paralyze its work for two weeks.

On Wednesday morning the First Baptist Church at Vicksburg was full from end to end and from side to side as the people gathered in the assembly after the conferences in various departments had been held. Chairs had to be brought and put into the aisles. Doesn't a crowd of Baptists like that do your heart good?

A tramp recently appealed to Dr. Sutton, of the Children's Home Society, for help. Thinking it time to impress the Scripture upon him, the doctor pointed his finger at the mendicant and said, "I'll tell you what David said about you." The tramp looked up in surprise and answered, "Has he been here," and turned and left in a hurry.

The new President of Woman's College, Mr. Edgar Holcomb, was given a pleasant ovation at the Convention in Vicksburg last week, the congregation standing to greet him as he came to the rostrum. And there wasn't anybody who made a better speech than he did. He had something to say and it went straight to the mark in a way that everybody understood it.

And didn't we have the best weather for the Convention in Vicksburg you ever saw? You would never have thought that we were in a few hours of the equinox which had just past. And Pastor Morgan and Chairman Wilcoxon and all the committees certainly made it easy for the guests to find their places and do their best work. We have lots of things to be happy about.

SERVICE ANNUITY MEMBERS ARE NOW BEING SOUGHT AND FOUND. ALMOST EVERY MAIL BRINGS REMITTANCES AND INQUIRIES. HAVE YOU GIVEN YOUR BEST THOUGHT TO THIS MATTER? BROTHER PREACHER, YOU OFTEN SAY TO THE LOST, "WHY DO YOU WAIT?" SO SAY WE TO YOU. Address, Thos. J. Watts, Executive Secretary, 1226 Athletic Club Bldg., Dallas, Texas.

Mrs. Della Graham, a faithful reader of The Baptist Record, and consistent member of Fifteenth Avenue Baptist Church, Meridian, Miss., died February 8th, 1932. She was nearly 86 years old. Was a native of Alabama, and came to Mississippi as a teacher at the age of 22 years, remaining in and near Meridian, Miss., the rest of her life. She has gained her heavenly home. She is missed by her church and friends, besides the loved ones.

The New York Times in a recent editorial, berated the South for not voting for Smith in the presidential election in 1928, and attributed it all to religious bigotry. And now the News' Leader of Richmond, Va., turns its guns on New Hampshire and declares that religious bigotry in that State caused the Democrats recently to vote for Roosevelt instead of Smith. Only two Northern States voted for Smith in 1928. So did Catholic Louisiana.

No harm has come to any of our mission workers in China during the recent disturbance about Shanghai, except to Miss Marlow, of Kentucky, who was roughly handled by Japanese. For this an apology was made and punishment given. But the new building of the North Shanghai Baptist Church was damaged and the old building ruined. Shanghai University, a Baptist school operated by Southern and Northern Baptists jointly, has been closed for the second semester. Outside of the Shanghai area the work does not seem to have been interrupted.

You don't believe in Easter? Neither do we. But let us not allow those who observe Easter in their churches to outdo us in the liberality who shows our love for the risen Lord.

The best way for a preacher to act toward the Service Annuity is to show his faith in the Board that operates it by becoming a member. The Relief and Annuity Board deserves this confidence. It has kept faith with every member of the (old) Annuity Fund now closed to new members. It has made good its every promise to every member of that fund. It will make good in the new plan—the SERVICE ANNUITY. The Relief and Annuity Board promises to work no miracles. It does promise to take the funds entrusted to it and produce worthy annuities with it. The Board promises to supplement the funds paid by preachers and churches from funds which it is gathering from other sources. The Board has a record of worthy achievement which should inspire the fullest confidence in its future. Address, Thos. J. Watts, Executive Secretary, 1226 Athletic Club Bldg., Dallas, Texas.

The secular press carries the news of the resignation of Pastor C. E. Almand at Fifth Avenue Church in Hattiesburg, effective May 1. Brother Almand's plans for the future were not announced.

Don't include us, Brother Word and Way Editor: The Baptist Record never mentioned the matter of Dr. McGlothlin's non-attendance at the Rochester banquet. Some people get "het up" over a mighty little matter.

A deaf old lady went to live near one of the naval ports. Shortly afterward a battleship fired a salute of ten guns. The old lady, who lived alone, got out of her chair, smoothed down her dress, patted her hair, and said sweetly, "Come in."—Exchange.

The Executive Board of Missouri Baptists announces that Dr. E. Godbold has voluntarily reduced his salary as Secretary, expresses appreciation of his sacrificial service and appeals to the brethren to make their gifts to missions in the same sacrificial spirit.

From The Florida Baptist Witness these sentences are taken, on the subject of the Eighteenth Amendment:

Since Prohibition has come into effect the dairy milch cows have increased three million. These cows consume more grain than the farmers ever sold to brewers. A bottle of milk a day for the babies is better than a glass of beer for the men.

When the Eighteenth Amendment was passed 92 per cent of the area of the entire United States was dry.

The Eighteenth Amendment was adopted by a greater majority of States than the Constitution itself.

There have been more than two thousand attempts to amend the Constitution of the United States. Only nineteen have been successful.

One thing is sure, the "scientific method" never did and never could write the Nineteenth Psalm. This is the product of a pure soul, a mind unstained, a heart in tune with the universe and with God. "The heavens declare the glory of God." The man who wrote that saw more deeply and truly into the universe than all the telescopes. "The firmament showeth his handiwork." One who sees the hand of God in the heavens has better eyesight than all the astronomical observatories. "Day unto day uttereth speech and night unto night showeth knowledge." If you are able to catch the message of the spheres as they speak to one another across the infinite expanse, you do not need to worry about a radio. "Their line is gone out into all the earth and their words unto the end of the world." If you can read their message you are not illiterate, though you may not know the alphabet of science.

INFORMATION FOR DELEGATES TO SOUTHERN BAPTIST CONVENTION, ST. PETERSBURG, FLORIDA

The time has come when delegates to the Southern Baptist Convention will be planning their trip. The quickest time from Jackson is via G. & S. I. to Gulfport, thence thru Mobile, Pensacola and Jacksonville. Only one night enroute going this way. The schedule is as follows:

Lv. Jackson	5:45 a.m.
Ar. Gulfport	10:45 a.m.
Lv. Gulfport	10:55 a.m.
Ar. Jacksonville	7:00 a.m. next day
Lv. Jacksonville	8:45 a.m.
Ar. St. Petersburg	4:00 p.m.

The usual convention fare, one and one-half fare for the round trip, will be in effect. The cost of lower berth Gulfport to Jacksonville is \$6.38, or from Pensacola \$4.13. Train passes Pensacola 4.45 p.m.

A special sleeper will be arranged either from Gulfport or Pensacola to accommodate the delegates from Mississippi and, if desired, arrangement will be made for thru sleeper to St. Petersburg. For further information write W. Byrns, District Passenger Agent, Illinois Central, Jackson, Miss., or to Baptist Headquarters, Jackson, Miss.

Editorials

NEED OF A REVIVAL

A revival will not come till we feel the need of it. And that doesn't mean the need of something to help us raise more money, even for a good cause. As long as we think of a revival as a means of lifting the churches and the denomination out of financial troubles, it will not come. These deficits of ours and debts may make us feel the need of a revival, but the removal of them is not to be sought by way of a revival. Samson had to discover that he was hopelessly in the hands of the Philistines before he could realize that the Lord had departed from him. But it was his disobedience which had caused the Lord to depart from him. No, we need not seek a revival to deliver us from debts and deficits. There is a deeper need than that. These are simply symptoms.

Still less do we need to seek a revival in order to deliver us from the world-wide financial depression. Babson and all the prophets and preachers are doubtless right in saying that the financial troubles have their origin in a decline of morals and religion. We are sufficiently convinced of that. But the Lord is not going to bargain with us about returning to Him. If we seek a revival that we may have a return of prosperity, we are merely offering an affront to God. Our financial difficulties are a pretty good index that we are off the track religiously. But it is better to have poverty with righteousness than to have plenty with ungodliness. Let's quit talking about a revival to save our shekels.

The need of a revival goes deeper than all these things. It is a matter of the spirit. It is a restoration of right relationship and attitude toward God, and, by consequence, right relationship and attitude toward everybody and everything else. Likewise, the evidences of the need of a revival are in the realm of the spirit. And here are some of them.

How rare and how difficult a matter it is to engage anyone in a religious conversation! Their have been times when a word about religion was like sticking a match to fat pine. But now in most cases it is like trying to fire a green gum log with a match. Sustained religious conversation is not common among preachers when they get together.

Here is a kindred symptom of the need of revival: Some brethren, not a few, say it is difficult or impossible to interest their people in reading religious literature. They devour the secular news, but yawn when the news of a revival is put before them. This is one of the most serious matters that confront us today. It simply means that these people are not concerned about religion. It has no vital or important place in their thinking. It is not to be dismissed with a gesture of regret. Brother, it means that your folks are in a most serious, most deplorable spiritual condition. They are desperately in need of a revival. Their souls are shriveled and cold. There is hardly a spark of spiritual fire in their hearts. They may even be going mechanically through the performance of certain church duties, but the spiritual fires have died down to ashes on the altars of their hearts. Can we ignore a condition like this and escape responsibility?

Another symptom of lowered spiritual life is the lack of love and joy in the hearts of those who name the name of Christ. There are other "fruits of the spirit," which go along with these, such as "peace, longsuffering, kindness, goodness, faithfulness, meekness and self-control." But these will easily follow love and joy. When we lose our "first love," we have started on the way to all spiritual decline and degeneracy. Love is not simply a passive disposition that wishes nobody any harm. It is an active impulse that glows with interest in and concern for others. If this has grown dim in our hearts, it is time to seek the Lord and ask that the love of God may be shed abroad in our hearts through the Holy Spirit given to us.

It is said of Jesus when the Holy Spirit came

upon Him at baptism that it "drove Him" into the wilderness. Unless there is the driving power of the Holy Spirit which grips and holds us and sustains us not only in the hour of temptation, but in our contacts with others, to be used for saving the lost and ministering to the needs of others, unless this is true of us, we are sadly in need of a revival. For Jesus was not only sustained by the Spirit in His personal conflict with the devil in the wilderness, but He "returned in the power the Spirit into Galilee, where He was confronted with the multitude of needy people and lost souls.

How we do need the overwhelming sense of the presence of God, which makes us ashamed of sin, conscious of our unrighteousness and to cry out like Isaiah, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." And this leads to the statement that our need of revival is attested by a seriously lowered standard of righteousness. There would be no crime wave if there were not already a vanishing of the distinction between right and wrong among Christian people. Things change in the world when they change in the Church. Things have changed in the world because they have changed in the churches. When the church member lowers his standard of right a foot, it is lowered a hundred yards in the world, and when it is lowered an inch in the preacher, it registers a mile below par in the world. Because so many "good people" go wrong is the strongest proof of the need of a revival. If you and I really feel the need of it, know the necessity for it, it will have begun.

WILL OUR PEOPLE RESPOND?

The appeal has gone out from leaders among Southern Baptists for earnest prayer for a spiritual awakening. The appeal urges that the week of April 10-17 be utilized specifically and universally for constant and earnest prayer; prayer for a great revival and for the outpouring of the Spirit of God on our people, and His blessing on the work we are undertaking in His name.

Will our people respond to such an appeal? There are some difficulties in the way of a united response to an appeal of this kind, as indeed to an appeal of any kind. The first difficulty is that of getting the message to our people, to the great body of them. Just now the ordinary mediums of communication are not functioning as well as usual. Our denominational papers in every State are reaching fewer of our people than for many years. They are like people who have cut out the radios, telephones, postoffices and all the ordinary methods of communication. This puts all the more responsibility on our pastors and other leaders to see that the people know and hear and see the needs.

Then there is the difficulty which has always been in the way, namely, the independence of every individual Baptist and the independence of the churches. We acknowledge no Lord but Christ, no head or authority but Jesus. But Jesus speaks through His appointed messengers. If some servant of Jews makes clear to us the will of Christ, his message is authoritative. "He that receiveth you, receiveth Me." Paul said (2 Cor. 1:13) "We write no other things unto you than what ye read or even acknowledge." Which means that there was something on the inside of them which was telling them the same thing which Paul was telling them. When the word from some messenger of God finds a response in our souls, it is authoritative. And John said (1 Jno. 2:21) "I have not written unto you because ye know not the truth, but because ye know it."

All of this means that when an exhortation comes to us and our consciences, quickened by the Spirit of God supports it, we ought not to hesitate in our compliance with it. Anybody who turns away from the will of God however revealed, does so at his own peril.

Will our people respond to this urgent appeal for prayer for a great revival? The answer to this will depend on some of the Lord's faithful ones. How many we cannot say. But there was a prophet of God in the olden time who looked upon a valley of dry bones. They were very dry

and dead. The Lord put the question to him, "Can these bones live?" The prophet very properly passed the answer back to God, "O, Jehovah God, thou knowest." And then God gave the prophet the responsibility. He was to preach to them and prophesy to the wind. And when he did the bones came together and the breath of God blew upon them and they became a great army.

Again you will recall the experience of another prophet who cried to God, "Awake, awake, O arm of Jehovah." And in a few minutes you hear the voice of Jehovah saying "Awake, awake, put on thy strength, O Zion." God will awaken Zion when His prophets call on Him.

Are you willing to be used of God in this hour of need, by being used in supplication and intercession for a world awakening. Are you prepared to witness the breaking up of the foundations of the whole social, economic, religious and political structures, that we may see the Kingdom of God come with power?

There can hardly be a doubt that some of the Congressmen who voted and worked against a sales tax, did so with the hope of forcing Congress, in case the sales tax was defeated, to adopt a provision for licensing and taxing beer. But if this was true they were disillusioned when the beer tax came to a vote. Congress, by an overwhelming vote, refused to adopt the provision for raising revenue by licensing and taxing the making of beer.

Pastor Geo. P. White, of Hazlehurst, well says he has a "conviction that the most of the time of the next Southern Baptist Convention should be spent in humble repentance, confession of sin, and prayer to God for His guidance out of the fog. That it would mean a new day in our work, and that the results would be more far reaching in the arousing of interest among our Baptist hosts is in keeping with the promises of God to those who seek His favor."

If anything was needed to show the utterly demoralizing effect of the "movies" on the moral character of those who follow this line of work, it was furnished in the announcement of a woman screen star that she and her husband were being divorced to prevent his being known simply as his wife's husband. And the world tags along after these "heroes"!

"All these things will I give thee if thou wilt fall down and worship me." That is what the devil said to Jesus, and the Lord scorned the offer. That is what the devil also said to Congress last week when he offered millions in revenue if Congress would license beer. But the offer was refused. And the devil departed from him—for a season.

We heard cheery laughter in the W.M.U. room and proceeded to investigate. Misses Traylor and Landrum (the two Franceses) had just gotten back from the "House Party" at Blue Mountain, and they were overflowing with satisfaction. They showed us the beautifully designed program and said everything was in harmony with that. So say they all.

The Biblical Recorder says that more than half of the young people in North Carolina who get married go to adjoining States for the ceremony. This on account of the strict marriage laws in North Carolina. But the divorce rate is low in that State.

Ouachita College, the Baptist school in Arkansas, was dropped recently from the list of standard colleges in the North Central Association, because of inadequate financial income. The college also needs a science building and a larger library.

The Baptist Message reports that Methodists propose to leave out of their hymn books the songs which refer to the blood. If they do there will be a good demand for Baptist hymn books among them.

It has been several years since the Baptist Convention met in the place of meeting. It is a good place to meet. You haven't seen it into the Peninsula. It is a perpetual paradise. St. Peter's this year. It is down the west coast. If the pleasant outing is the breath of life this year. It has gone to Florida years before this. Everybody ought to go. It is a session of the S.

It is a source of respect for white men. Workmen on the I. It has been frequent of who is responsible. White men who negroes have taken. The Constitution to every man liberal. The religion of and oppression. Attitude of every ism cannot be. Every good citizen ought to do what of such outrages.

The Relief and Baptist Convention. It is a matter of sending Shreveport, Louisiana. 3rd, 8:45 to 9:00. It is its great work and widows of m. all Southern Baptists listen in at the a. sage has been made. Church of Shreveport. pastor.—T. J. W.

In the three States. Baptists have agreed to work under one. It is a matter of three separate in the interest of. at Pocatello, Idaho. with Dr. W. A. Effective May 1. 5,000 Baptists who are only eleven supporting.

Dr. V. I. Masterson, suggests. Baptist Convention. It is a matter of Friday. It is a matter of year it was changed. The problem seen there when they.

Mrs. Zilpha. It is a matter of Sunday morning. It is a matter of thirty-five. It is a matter of faithful and useful. Church. The E. loyalty when he many years ago.

The Christian. It is a matter of started January. It is a matter of professors in Easter. in Philadelphia. expression of the. It is a matter of excellent re.

Dr. G. P. White. It is a matter of sermon for Gall. It is a matter of being supplied by.

Read my article. It is a matter of issue. Be one of. August 1.—W. Bible Institute, N.

It has been several years since the Southern Baptist Convention met in Florida. The last time the place of meeting was Jacksonville. It was a good place to meet in, but the brethren in Florida say you haven't seen Florida unless you go down into the Peninsula. Here fruits and flowers make a perpetual paradise, according to the folks in Florida. St. Petersburg is the place of meeting this year. It is down in the Peninsula and on the west coast. If there is such a thing as having a pleasant outing while attending to the Lord's business, the brethren and sisters will have a chance this year. It has been several years since we went to Florida and will be probably several years before this opportunity comes again. And everybody ought to see Florida once, and the best way and place and time to see it is by attending a session of the Southern Baptist Convention.

—BR—

It is a source of grief and shame to every self-respecting white man that reports of killing negro workmen on the I. C. Railroad in Mississippi have been frequent of late. It is difficult to prove who is responsible for this, but it is believed that white men who are opposed to employment of negroes have taken to violence and intimidation. The Constitution of the United States guarantees to every man liberty and the pursuit of happiness. The religion of Jesus Christ condemns violence and oppression. These are enough to settle the attitude of every honest man in our State. Terrorism cannot be condemned in too severe terms. Every good citizen and every officer of the law ought to do what he can to bring the perpetrators of such outrages to justice.

—BR—

The Relief and Annuity Board of the Southern Baptist Convention has been accorded the privilege of sending out over radio station KWKH, Shreveport, Louisiana, on Sunday evening, April 3rd, 8:45 to 9:00 o'clock, CST, a message concerning its great work in caring for aged ministers and widows of ministers. I hope very much that all Southern Baptists will take note of this and listen in at the appointed time. This radio message has been made possible by the First Baptist Church of Shreveport, Louisiana, Dr. M. E. Dodd, pastor.—T. J. Watts.

—BR—

In the three States of Idaho, Utah and Montana, Baptists have agreed to combine their cooperative work under one administration, instead of maintaining three separate State organizations. This in the interest of economy. Headquarters will be at Pocatello, Idaho, as the most accessible place with Dr. W. A. Shanks as Executive Secretary. Effective May 1. In Montana there are only 5,000 Baptists with 56 churches. In Utah there are only eleven churches, three of them self-supporting.

—BR—

Dr. V. I. Masters, Editor of The Western Recorder, suggests that the meeting of the Southern Baptist Convention be changed now from beginning on Friday to beginning on Saturday. Last year it was changed from Wednesday to Friday. The problem seems to be to hold the brethren there when they have met.

—BR—

Mrs. Zilpha Barrett Garrard, of Greenwood, died Sunday morning from a heart attack. She had for thirty-five years been one of the most faithful and useful members of the First Baptist Church. The Editor recalls with pleasure her loyalty when he was pastor in Greenwood a good many years ago.

—BR—

The Christian Quarterly is a new periodical started January first and published by the professors in Eastern Baptist Theological Seminary in Philadelphia. It is a good medium for the expression of the Conservative faith, and furnishes excellent reading.

—BR—

Dr. G. P. White preaches the commencement sermon for Gallman school Sunday, his pulpit being supplied by Brother M. J. Derrick.

—BR—

Read my article, "Important Now," in this issue. Be one of the thirty-five to give \$100.00 by August 1.—W. W. Hamilton, President, Baptist Bible Institute, New Orleans, Louisiana.

Convention Board Department

R. B. GUNTER, Corresponding Secretary

PRAYING SEVEN DAYS

The time from April 10th to 17th inclusive has been recommended as a period of prayer for Southern Baptists. The object in view is liberal offerings from all of our people by the close of the month of April for our Cooperative work. Unless receipts are far in excess of previous months, the greatest embarrassment in the history of our denomination will be ours when we come to the Southern Baptist Convention. Our creditors everywhere are pressing us and are criticizing us for our failure to pay as promised. There is no hope of large contributions unless there is a great deal of praying.

We have precedent in the Bible for long periods for praying. These periods were preceded by a deep consciousness of need and a holy concern for relief and of utter dependence upon God and belief that relief could be had only through Him. These periods of prayer were usually followed by miracles. From a human standpoint it was impossible to explain what followed. Wars were averted, places of worship were builded and disciples brought their possessions and laid them at the apostles' feet.

There are certain passages of Scripture which give promise of such miraculous results. Jehovah challenges His people when in II Chronicles 7:14 He says: "If My people which are called by My

Name, shall humble themselves and pray, and seek My face, and turn from their wicked ways; then will I hear from Heaven, and will forgive their sin, and will heal their land." Here we have the promise of immediate relief and of material blessings. In Jeremiah 33:3, blessings in excess when He said: Call unto Me, and I will answer thee, and show thee great and mighty things which thou knowest not." In Isaiah 65:24, the blessings seem to even precede the asking, all due to a right attitude of heart and mind. Jehovah has said through the prophet that they shall not labor in vain. Then in verse 24 He says, "And it shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear."

If these passages from God's Word are not sufficient to inspire our people to pray, the writer does not know where to turn for help.

The pastors will have to lead the churches. They wait for his leadership. The manner of conducting this seven days of prayer can be determined by the pastor. In country communities it may be better to have it in sections, dividing up the membership and the community into groups. In some towns this would not be an objectionable plan. The main thing is to get our people to praying. It should be a daily affair. If we do it, we shall be amazed at the results.

TWENTY-FIFTH ANNIVERSARY

—O—

The meeting of the Southern Baptist Convention in St. Petersburg will include the day that represents the twenty-fifth anniversary of the Baptist Brotherhood. The Executive Committee, therefore, thinks it quite fitting that the Baptist laymen of the South should have a Pre-Convention meeting on Thursday, May 12, in the First Baptist Church of St. Petersburg.

In connection with this meeting a brief paper will be presented, setting forth the origin of the Baptist Brotherhood and some facts concerning its policies and progress.

The morning and afternoon sessions will be devoted largely to reports from the different States and to round-table discussion. The situation and outlook of the Home, Foreign, and Sunday School Boards will be presented by their Secretaries. The evening session will be devoted to inspirational addresses; Ex-Governor Neff and Dr. Louie D. Newton have already accepted invitations to speak.

The echoes from the field give promise of a large and representative attendance.

—BR—

A committee of the State Legislature appointed to investigate conditions in the State schools for higher education has just made public its report of findings and recommendations. The committee seems to have done its work pretty thoroughly and its recommendations are made courageously. These are principally in the interest of economy. They claim that there is at present quite a deal of extravagance and wastefulness; unnecessary people employed, and salaries paid out of proportion to work done. It is recommended that student fees be reduced and that inter-collegiate athletics be discontinued except at Oxford and Starkville. Also that departments in some schools be discontinued or consolidated. That the departments of Medicine and Pharmacy at the University be discontinued, and that the extension work be reduced. It is recommended that faculty salaries be put at a maximum of \$3,000. Of course, this report will be studied carefully and doubtless considerably revised before it is finally approved by the legislature. The three members of the Committee which visited the schools are Messrs. Joe Cook, L. E. Mabus and John Lumkin.

BAPTIST HOME NEWS

—O—

A Suggestion: If every Baptist in Mississippi who owns an automobile would refrain from making one trip in which he would burn 5 gallons of gasoline, and would send the price of the same to the Home, it would feed, clothe, and otherwise take care of our 250 unfortunate children for a year—wonderful work for so small a sacrifice.

For the second Sunday in May, which was designated as "Special Orphanage Day" by the State Baptist Convention at the Meridian meeting, the following will serve as committee:

Pastor, Sunday School Superintendent, B.Y.P.U. Director, W.M.U. President, Orphanage Representative and Church Clerk. One of these may call a meeting of the whole, and any part of this group may serve as the committee when the others do not care to serve or the church does not have the other leaders. This is an opportunity for these people to show their interest in these Baptist children. We are economizing on necessities and are confronted with financial difficulties. Just a few hours of effort would result in every member of your church having an opportunity to contribute, and if every Baptist contributed even a small amount it would be enough to provide for these unfortunate children.

Some of the immediate needs of the Home are sheets for single beds and dishes and cooking utensils for the dining room and kitchen.

Since we need more milch cows, Dr. Franks, of Columbus, has made the suggestion that if some three or four adjoining communities would each contribute a cow, we could arrange with the railroads to ship them freight free, or could send for them in a truck. We hope we can carry out this plan.

—Winnie Haimes, Rptr.

—BR—

Dr. John Jeter Hurt has accepted the presidency of Union University to which he was elected some three weeks ago. The student body is said to number 1,000.

—BR—

It is said that there are three times as many men under arms today as there were before the World War. The war to end war was not a success in this respect.

(Continued from Page 1)

Missionary fervor was kindled anew and rose high under the great message of Dr. Powell that closed this session.

Wednesday—Afternoon Session

Greetings were brought the Convention in addresses by R. L. Landis and J. C. Chambers, Directors of Religious Education among the Presbyterians and Methodists of the State respectively. It was good to get an angle of the work fostered by the Convention as presented by these efficient leaders in our sister denominations.

A quartette was rendered by young ladies from the Woman's College, in the announcing of which the President requested a moment of silent prayer by the Convention in commemoration of and as a tribute to Dr. J. L. Johnson, and Bro. Lipsey led in public petition for the future work of the college.

It was fitting that the address of Mr. W. E. Holcomb on the program should come in this connection since he has been recently elected President of the Woman's College to succeed Dr. Johnson. The Convention was glad to have messages from two of the denomination's college Presidents, Dr. Nelson having spoken in the morning session.

Mr. Holcomb discussed "Overcoming Through Real Bible Teaching." The discussion was a relating of his own experience in teaching the Bible through a period of ten and one-half years to one class.

An open conference on Daily Vacation Bible School work was conducted by Dr. H. L. Grice, of the Sunday School Board. Dr. Grice is no stranger in the Convention, having been in four previous ones in the interest of this newest department of Sunday school work.

Wednesday—Night Session

In the song and praise service the President read the twenty-second Psalm, bring a brief message on the crucifixion of Christ, which stirred every heart. Dr. Powell at this time spoke on the "Lordship of Jesus." Not a sense of stewardship is the great need as is argued by some, declared Dr. Powell, but a sense of Lordship. It was a great message that had rapt attention and closed the day at high tide.

Thursday—Morning Session

This was B.Y.P.U. Day, with Bro. Wilds in charge. A general assembly was held for a song and praise service and the announcements of the various conferences and the introductions of the leaders. All the conferences were well attended and deep interest manifested. The following leaders were introduced and took charge: General Organization, Mr. Joe B. Moseley; Adult, Rev. W. L. Meadows; Senior, Mr. Carl A. Kosanske; Intermediate, Miss Rena Mitchell; Junior, Miss Carolyn Madison; Leaders, Miss Cecelia Durscherl. All of these leaders are active workers in the State except Mr. Moseley, who is the B.Y.P.U. Secretary of Louisiana.

The Quartette from Mississippi College rendered "That Beautiful Land" and "Jesus, Saviour Pilot me," as special numbers greatly to the delight of the Convention.

The attendance today appeared to be equally as large as on yesterday and no waning in interest.

The only address of this session to the general assembly following the conference period was by Dr. J. D. Franks on "Impressions of the Baptist Young People's World Meeting." It was of intense interest and the special song number by the Thetford Sisters, of Hillman College, closed the session on the mountain peak.

A banquet at the Y.M.C.A. at the noon hour was largely attended and the addresses there were uplifting and the fellowship of the young people delightful.

Thursday—Afternoon Session

The opening song service of this session was led by our own W. L. Compere, the Secretary of the Convention.

One of the leading workers in the Convention was furnished by Louisiana, just across the great river, in Bro. J. B. Moseley, who has been Secretary of Young People's work in that State for more than twenty years. He directed one of the

conferences in the morning and brought a helpful message to this session.

The Baptist Student's Union, an organization among the Baptist students in the different colleges of the State, was efficiently represented in the Convention this afternoon by Mr. W. O. Vaught, a student in Mississippi College. His message thrilled the large gathering.

The splendid congregational singing, so efficiently led by Dr. Sellers, was augmented by special numbers by the Thetford Sisters from Hillman College and by the Mississippi College Quartette and the College Band. These renditions greatly delighted the Convention.

Following the close of the session the messengers were given a free trip through the National Cemetery and Park and over the new bridge spanning the Mississippi River at Vicksburg.

Thursday—Night Session

This session was preceded by a concert by the Mississippi College Band that was enjoyed by the gathering crowd.

At this the closing session of the Convention there appeared to be no diminishing in the attendance. The congregation was almost if not quite as large as on previous nights, in striking contrast to the Conventions in which business is dominant. Might it not be well to have more of the inspirational and worship in the meetings for business? The President appointed Brethren A. F. Crittendon, R. D. Pearson, R. P. Patterson, J. W. Faulkner and W. H. Morgan the committee to consider the advisability of severing the Convention and holding the Sunday School and B.Y.P.U. sessions on alternate years. The committee to report a year hence. In a resolution adopted as presented by the Resolutions Committee the appreciation of the Convention was expressed to all that had in any way contributed to the success of the Convention. Dr. Powell's message at this time on "Having a Purpose," based on Daniel, was a fitting climax to the ones gone before. He spoke mainly to college students, many of whom were present, and emphasized that a young man or woman has no business in college if there is no purpose in being there.

The newly elected officers, Bros. W. L. Meadows, Morton, President; Mr. John D. Davis, of Greenville, Vice-President; and Miss Natty Turner, of Magee, were presented and the Convention closed, to meet one year hence in the city of Jackson.

—BR—

AN EVERY-MEMBER REVIVAL APRIL 10-17

(By F. F. Brown, Executive Sec., Knoxville)

In my contacts with numerous groups of pastors and other leaders in various sections of the Southern Baptist Convention in recent weeks, this Movement has met with a universally favorable response. They are hungry for a revival. In my judgment, this week, April 10-17, will be one of the most significant in Baptist history. We have definite assurance from many pastors all over the country that they will earnestly endeavor to lead their churches in a genuine spiritual revival during this special week of prayer, designated some time ago by the Promotion Committee of Southern Baptists.

Our people are beginning to realize as never before that the mere machinery of religion, highly developed organizations, desirable as they may be, are utterly helpless and useless unless they are connected up with spiritual power. The only way Southern Baptists can continue to go and grow and justify their existence is by humbly walking with God, being filled with His Spirit and empowered for His service.

This is an individual matter. Each one must have a personal experience with God. He cannot have a proxy. Each one must receive the Holy Spirit and definitely yield his life to His control for himself. Hence the above caption, "An Every-Member Revival." In every case, the revival should begin in the pastor, the deacons, the Sunday school superintendent and teachers and extend to every member, including the weakest and most insignificant. It was not enough for Peter and John and the other apostles and the mother of Jesus to receive the Holy Spirit, but "they

were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance."

An "Every-Member Canvass" has become familiar in recent years in our Baptist parlance. If we could only have an "Every-Member Revival" the problem of enlisting that vast multitude of indifferent members would be greatly simplified, together with every other problem that now confronts our denomination. Since that is true, it is not the part of simple wisdom to throw ourselves with perfect abandon into this Movement? We sincerely hope that literally thousands of our churches will fall in line April 10-17. Of course, wherever this date is impracticable, some other will be selected and the people will unite in prayer with their brothers for a genuine revival of religion all over our land.

How the First Every-Member Revival Was Promoted

Acts 1:14 throws considerable light on that question, "These all continued with one accord in prayer and supplication." Undoubtedly, the burden of their continued, united, concerted prayer was for the gift of the Spirit.

So then prayer, real prayer, is the key. In like manner we may have "seasons of refreshing from the presence of the Lord" all over the Southern Baptist Convention and around the world if we are willing to pay the price of sustained, earnest, faithful, concerted prayer and supplication during the week of April 10-17. I am sure this will be true if each one of us will give earnest heed to what God revealed to Solomon at a most critical time in the life of His chosen people: "If My people which are called by My name, shall humble themselves and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

—BR—

THE SERVICE ANNUITY PLAN

—O—

(Editorial from the Alabama Baptist)

The Board of Annuities and Relief of the Southern Baptist Convention, Dr. T. J. Watts, Secretary, voted at its meeting in Dallas, January 27, to put the new Service Annuity Plan into operation, retroactive January 1, 1932.

It is stated that more than 1,500 ministers are now committed to the Plan. Some of the churches are already paying 8% of their pastor's salaries, while some pastors, believing firmly in the Plan, are paying their own 2½% and also the 8% the churches are supposed to pay.

But for the unusual financial times of the last few years, it is doubtless true, that very many of the churches would be ready to participate in the Plan. As times get better, as they certainly will one day, more and more of the churches will adopt the new plan which will in a measure provide for their ministers in old age.

In connection with the matter it is gratifying to observe that the affairs of the Board have been very successfully handled. Dr. William Lunsford laid a good foundation for the work and Dr. T. J. Watts in business administration and executive ability has proven himself a worthy successor of Dr. Lunsford.

We may rest assured that the Board will live up to all the promises it makes with reference to the new plan just as it has done with reference to the old Annuity Plan. Every promise the Board has in the past made has been kept to the letter and we may look with the same confidence to the future.

—BR—

We have just closed a glorious revival in Perkinston, Mississippi, beginning March the 13th and ending March the 20th. The preaching was done by Dr. L. Bracey Campbell, of B.B.I., who brought us wonderful messages throughout the week. There were ten professions of faith during this meeting.—R. W. Porter, Pastor.

—BR—

The Sunday School and B.Y.P.U. forces are considering holding a convention in the State every other year hereafter, instead of every year as at present.

"BE YE KIND"

(By William J.)

"It is not enough unfriendly or hostile cherish that mild and looks upon all men a tude or moral delinqu selves to be unworth team. One who is nature or grace, w a good action for power. Kindliness of in all classes by a p indispenses us either of our neighbours."

We are strictly ch and all guile, and by evil speakings (1 Pe is one of the greater is productive of and Slanders have often ly for all concerned. gossip. Churches h as a result of tattli ings" is one of the men. All lovers of and all sincerely ear This evil is so prev wish to discuss some

1. Hear as little others. Refuse to l If there were no ea speakings" there wo When anyone desire udicial to another, true? Is it necessa fitted by knowing test of these questio encourage evil spea become a party to

Anyone desiring t reputation for disli that no gossipier w be a friend of evil own good name. 1 bring a bone will c often involve their escape the censure

2. Believe nothing you are forced to do Many acts, only pa gross misconduct. can be made to appe Be sure you are i facts before you all your mind. Half t most dangerous lies

3. Never drink cheerfully circulate dastards, libertines, of society deserv should courageous of this I am writin are those who appa cies of good peopl these into scandalo ters are dangerous and should be deni zens.

4. Always mode ever discredits anot the possibility of a earnest, sincere, th derstood by his m mate friends. It i accurately report convey a correct im reasons that could ate as far as possi

5. Be sure that heard, a very differ is unlawful to con without giving him this principle was versations much e would reign where is a good rule to g ment to a dispara good reason that f

"BE YE KIND ONE TO ANOTHER"

(By William James Robinson, D.D.)

"It is not enough to abstain from acts of an unfriendly or hostile nature, but we should ever cherish that mild and amiable disposition which looks upon all men as friends till by their ingratitude or moral delinquency they have shown themselves to be unworthy of friendship or good esteem. One who is kindly disposed, either by nature or grace, will be at all times ready to do a good action for another, if it should lie in his power. Kindliness of disposition will be evidenced in all classes by a prevailing tone of mind which disposes us either to think evil, or to speak evil of our neighbours."

We are strictly charged to lay "aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings (1 Peter 2:1)." "Evil speakings" is one of the greatest evils practiced by men. It is productive of and leads to every kind of evil. Slanders have often terminated most disastrously for all concerned. Murders have resulted from gossip. Churches have become hotbeds of strife as a result of tattling. I repeat it, "evil speakings" is one of the greatest evils practiced by men. All lovers of refinement will repudiate it; and all sincerely earnest Christians will avoid it. This evil is so prevalent and so harmful that I wish to discuss some rules for dealing with it.

1. Hear as little as possible that discredits others. Refuse to lend your ears to talebearers. If there were no ears that would listen to "evil speakings" there would soon be no evil speakers. When anyone desires to tell you something prejudicial to another, ask three questions: Is it true? Is it necessary to tell it? Will I be benefited by knowing it? If it will not stand the test of these questions, refuse to hear it. If you encourage evil speaking by listening to it, you become a party to all the evil that is done.

Anyone desiring to do so can easily establish a reputation for disliking "evil speakings" so much that no gossip will dare to approach him. To be a friend of evil speakers is to endanger your own good name. Remember, the dog that will bring a bone will carry one. Evil speakers will often involve their hearers seriously in order to escape the censure they justly deserve.

2. Believe nothing that discredits another till you are forced to do it by unimpeachable evidence. Many acts, only partly understood, appear to be gross misconduct. Many perfectly worthy deeds can be made to appear heinous by a little coloring. Be sure you are in possession of all essential facts before you allow anyone to be discredited in your mind. Half truths are often in effect the most dangerous lies.

3. Never drink in the spirit of anyone who cheerfully circulates an evil report. Criminals, dastards, libertines, scoundrels and other enemies of society deserve exposure, and all good men should courageously expose them. But it is not of this I am writing. In every community there are those who apparently feast on the inadvertencies of good people and delight in magnifying these into scandalous proportions. Such characters are dangerous to the peace of the community and should be denied fellowship by all good citizens.

4. Always moderate, as far as possible, whatever discredits another, knowing there is always the possibility of a misunderstanding. The most earnest, sincere, thoughtful man is often misunderstood by his most highly cherished and intimate friends. It is also nearly impossible to so accurately report the conduct of another as to convey a correct impression. For these and other reasons that could be enumerated, always moderate as far as possible disparaging reports.

5. Be sure that, if the other side could be heard, a very different report would be made. It is unlawful to convict any man of any charge without giving him a fair and impartial trial. If this principle was fully practiced in all our conversations much evil would be avoided, peace would reign where otherwise discord prevails. It is a good rule to give no credence or encouragement to a disparaging report unless there is a good reason that fully justifies doing it. Many

discreditable acts are the result of a moment of carelessness and in nowise correctly represent the actor's true character, and for that reason should be permitted to die of neglect.

6. Strive to avoid being influenced by any and all disparaging reports, whether true or not, and lavish kindness upon everyone as far as possible. Be sure nothing is ever gained by returning evil for evil, but imperishable treasures are garnered by kindness to those who have no claims upon us, and upon friends and foes alike. The true Christian will be kind to all regardless of their character or conduct.

"Among the Alps, when the day is done, and twilight and darkness are creeping over fold and hamlet in the valleys below, Mont Rosa and Mont Blanc rise up far above the darkness, catching from the retreating sun something of his light, flushed with rose-colour, exquisite beyond words or pencil or paint, glowing like the gate of heaven. And so past favors and kindnesses lift themselves up in the memory of noble natures, and long after the lower parts are darkened by neglect, or selfishness, or anger, former loves, high up above all clouds, glow with Divine radiance and seem to forbid the advance of night any further."—H. W. Beecher.

No pure soul can take any pleasure in the memory of an unkind act, but the remembrance of kind deeds is a foretaste of heaven.

JESUS IS COMING

Many students of the Bible feel sure that the Scriptures which foretell the conditions that will prevail just preceding the second coming of our Savior are being fulfilled. I have not room here to quote them, but I will be glad to repeat them to anyone who would like to have me do so, if they will call at my home.

The following song is in keeping with the simple teaching of God's word. The words can be sung to any long meter tune.

I am publishing this hymn for the purpose of commemorating the eighty-fourth anniversary of my life on this earth. The date is March the 23rd, 1847.

A Song By L. E. Hall

The promised day is drawing near,
When Jesus will again appear.
Then Saints who "sleep" beneath the ground,
Will hear the trumpet's joyful "sound."

But sad will be that awful day,
When Heaven and earth shall pass away,
When liquid flames shall wrap the sky,—
When death shall live and nature die.

This world will then from sin be free
And time and death no more shall be
For God will with His people dwell,
And sin will find its doom in hell.

The saved will then with Jesus "rest."
And with Him be forever blest,
Where sin and sorrow, grief and pain
Will not be felt or feared again.

Hattiesburg, Miss., March 23, 1931.

LOVE AND LOYALTY OF B.B.I. FACULTY

(By Pres. W. W. Hamilton, New Orleans, La.)

When it became necessary, on account of our critical financial situation at the Baptist Bible Institute, to reduce the number of teachers, and when the responsibility fell so heavily upon the remaining members of the faculty to carry on this great training and missionary work, every teacher was ready to make any sacrifice for the school and to render any service possible to save and continue and increase its usefulness. As stated in the report of the Committee on Instruction, the staff of teachers is composed of as fine characters as "ever helped by loyal devotion and sacrificial service to make glorious the history of any Southern Baptist institution of learning."

By special arrangement with Dr. J. E. Gwatkin, Prof. E. O. Sellers, and Prof. M. G. Beckwith, they will continue to serve the Bible Institute next session, and though they are unwilling to call it "sacrifice," yet to us their names must be placed

high in the list of loyal and heroic friends of the work which they have so faithfully loved through the years of their connection with the Baptist Bible Institute. The trustees have voted their approval with expressions of praise and thanksgiving.

Dr. J. E. Gwatkin is to continue his teaching during the session of 1932-1933, contributing his services without compensation other than the home in which he now resides. This offer is not to apply to any position held by the teachers whom the trustees retained, but is to be strictly over and above the number elected, and is not to imply any obligation to continue the relation longer than the time specified.

Prof. E. O. Sellers, also without compensation, will have charge of the Correspondence and Extension Work of the Institute, conducting Bible Conferences and similar services in churches and communities. This will continue Prof. Sellers in active contact with B.B.I., and will give to him and to the Institute an opportunity to serve our Baptist cause in a great way. We have long wished that we might have such an extension work, similar to that done so splendidly by Moody Bible Institute.

Prof. M. G. Beckwith will continue to give private lessons in voice and piano, and will lead and train the chorus work of the students. He will have charge of the music classes in the newly combined Christian Training Course, and will teach Practical Church Music and Conducting and other related subjects, receiving for this service a small honorarium. New Orleans furnishes abundant facilities for any type of musical training, and any work not offered by the Institute can be arranged for through Prof. Beckwith and the Institute faculty. The faculty for 1932-33 will be composed of those named above and E. F. Haight, John W. Shepard, J. Wash Watts, A. E. Tibbs, and W. W. Hamilton.

In addition to the above named professors, Miss Vera Martin has agreed to continue in charge of the Kindergarten and Primary Methods. So essential do we consider this that private arrangements are being perfected to care for the small expense involved. How grateful we are that the above plans have been made possible! May God continue to bless and care for the work of the Baptist Bible Institute!

The Christian Training Course, embracing Religious Education and Music subjects, cannot be surpassed for the preparation it gives to the men and women who have been called of God to a life of definite Christian service. This course has been the major purpose of the Institute since its founding. Its constant desire has been "to provide religious instruction suited to the needs of a constituency varied in its educational equipment; to secure training for service by training through service; to equip all types of religious leaders for efficient service whether as pastors, missionaries, evangelists, church and Sunday school workers, Gospel singers, women's and young people's leaders, financial secretaries, deacons and pastors' helpers."

The Theological course has been made necessary by the demands of preachers who in most cases, because of proximity, or because they have pastorates, or because they have families, must get their training here or never be able to secure it, and the trustees feel that those who do come to the Bible Institute should receive the best we are able to furnish them. It would be impossible in most cases for these married men to resign and take their families elsewhere without becoming a liability. Here they are an asset and a positive mission force.

The ministerial students are many of them pastors in charge of nearby churches, and they are rendering most valuable service in preaching the Gospel in New Orleans and carrying forward the work of our Lord Jesus in the vast mission fields adjacent. The preachers are the ones who are establishing missions, organizing congregations, strengthening churches, presenting our denominational causes, and lengthening the cords among the many nationalities in these almost foreign fields.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
Col. Cor.—Miss Frances Landrum
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

State W. M. U. Convention April, 5-7, Columbus, Miss.

DO NOT FAIL TO SEND YOUR NAME TO MRS. OSCAR BURRIS, 621 SECOND STREET, COLUMBUS, MISS., IF YOU ARE EXPECTING TO ATTEND OUR STATE CONVENTION APRIL 5-7. LET US BE PROMPT ABOUT THIS, THAT OUR HOSTESSES MAY KNOW HOW MANY TO PREPARE FOR.

"And this is the confidence that we have in Him, that if we ask anything according to His will, He heareth us: and if we know that He hears us, whatsoever we ask, we know that we have the petitions that we desired of Him."

When you have read this, will you bow your head, claim this promise and pray definitely for our W.M.U. CONVENTION AT COLUMBUS, APRIL 5-7? What an outpouring of His power we would have if all our readers would ASK! My desire is that each session of our Convention will glorify our Father. What is yours?

In our Constitution and By-Laws of the Baptist W.M.U. of Mississippi, Article XI Nominating Committee we find this duty of this committee: "Second—It shall further be the duty to nominate delegates to the Woman's Missionary Union Annual Convention, Auxiliary to the Southern Baptist Convention."

Mississippi is entitled to 45 delegates to the W.M.U. Meeting at St. Petersburg, Fla., in May. If you can go, be sure to give your name to the Nominating Committee at Columbus that you may be a delegate. If you cannot go to Columbus and you are planning to go to St. Petersburg, send your name to Columbus and it will be presented. We want to have our full quota of delegates.

SEND YOUR NAMES TO MRS. OSCAR BURRIS, 621 SECOND STREET, COLUMBUS, MISSISSIPPI, WITHOUT FAIL IF YOU EXPECT TO ATTEND OUR STATE CONVENTION APRIL 5-7.

The following is a paragraph taken from a letter written to our office by Mrs. J. D. Franks, pastor's wife at Columbus. "We are looking forward with most delightful anticipation to our coming Convention. Now that all other Conventions are in the background we desire to give our best to our W.M.U. Convention. You will let me know if I can be of any service at any time. We want to have everything in tip-top shape ere you arrive."

STEWARDSHIP OF TALENTS (April)

Introduction: Our talents are God given. Every good and perfect gift cometh down from above. God expects Christians, as stewards, to invest their talents in His service.

I. Diversity of gifts. I Cor. 12:4-11; Romans 12:4-8.

II. Minister to others. I Peter 4:10; I Tim. 4:14.

III. Failure to use talents means loss of them. Matt. 25:14-30; Con. Luke 12:48.

REFERENDUM

The 1930 Lottie Moon Christmas Offering for Foreign Missions stipulated \$28,000 for the sending out of new missionaries. After the list of causes had been approved by the secretary of the Foreign Board, it became necessary for the Board to express its inability to send out these new missionaries because of its financial condition. It was stated, however, that the \$28,000 would be held intact as a separate interest-bearing fund until the new missionaries could be sent out. The

Our Young People's Column

Pack, pack, pack your grip,
Take it to the hills,
Verily, verily, verily, verily,
Blue Mountain cures your ills.

Thus we set out for the House Party! Junior G.A.'s and leaders from all over the State. Such fun! Such frolic! Oh, we wish that you could have been with us. Yes, we adored Miss Lolita Hannah. She was just wonderful. Just watch our column next week for real echoes.

OUR STATE CONVENTION IS HERE!

How happy we are over the plans. Are you going? Just think of having Mrs. W. J. Cox speak on our Young Peoples' Program Wednesday evening, April 6. Hear her then if you can't any other time. I know you were happy to see in last week's Record that she is to speak on our Y.W.A. poster for the Silver Anniversary year. "Look! Lift!"

Did you notice about our Silver Supper for Y.W.A.'s at the Workshop? Fine! I'll see you there! Our program promises to be in keeping with this year of happy anniversary activities. Don't miss this opportunity of mingling with Y.W.A. friends at Columbus. Mrs. Merle Graham is our efficient Chairman in Columbus and we are assured of a beautiful affair.

Boys! Boys! Are you getting ready for the Conclave? Our hearts and hopes are high as we make our plans. The program is coming along just fine and we are counting the days until April 15-17. Are you? Good! Don't forget, our leaders are entertained free and it will only cost you \$1.75 for the whole week-end. The Choctaws are getting ready for us, so let's don't disappoint them. If the following lines describe your Chapter or one of its members, meet us in Clinton April 15.

"A ready band to lend a hand
To one who's down and out
A loving heart to do one's part
Without a grudge or pout.
A body clean, a soul serene,
God's spirit there to dwell,
An open mind, and spirit kind
To know and do God's will."

sum now held for this cause totals \$24,355.26 as three new missionaries were sent out in 1931. Present conditions indicate that this amount held will not soon be expended for new missionaries. In order that this money may be released, the Executive Committee of the W.M.U., at the January meeting, suggested a referendum, asking the

donors to permit its release and application on the causes of the 1931 Lottie Moon Offering. On February 12 the Foreign Board had received only \$154,000 for the 1931 Offering, which indicates that it will not reach the desired goal of \$200,000. Too, a part of the \$154,000 must apply on preferred items and cannot be prorated. This referendum is to give any individual, group or State the right to request that the amount given by it to send out new missionaries be withheld and kept intact for that cause. Such donors will please report to their State W.M.U. headquarters as early as possible. The final date for this information is April 20. Your silence indicates acquiescence.

Permission is also asked to add to the 1931 Offering the sum contributed in 1930 for the Girls' Dormitory at Buenos Aires, in the event it is decided not to erect this building. Anyone desiring to withhold the amount contributed to this dormitory, please notify State W.M.U. headquarters as indicated above.

The April issue of Royal Service explains fully and in detail a request for permission of 1931 donors to change the total amount of preferred items from \$106,000 to \$109,070. Please refer to that issue for full information concerning this brief statement of the referendum. The desire of the Union is to augment missionary work, in these trying days, with every available amount, yet safeguard the right of the individual donor.

—Mrs. W. J. Cox,
President W.M.U.

"HE FINDETH FIRST HIS OWN BROTHER" Jno. 1:40, 41

(By Miss Pearl Caldwell, Pingtu, China)

We were in meetings in Pastor Yu's church. The members came from several miles around and were entertained in the homes of the Christians.

Two Tao brothers with their families came in their big farm wagons. Every member of the two families was present except one grown son who was left at home to look after the stock, etc.

People were being saved, several members of the Tao family had been saved. One of the sons about 18 was overjoyed in this new found Saviour. He remembered his unsaved brother at home, and was greatly concerned for him. At the noon hour he walked home, the three miles. He found his brother eating dinner. As he entered, he said, "O, my brother, you are not saved!" God used these words as a dagger in his brother's heart. He immediately got up from the table unable to eat more, saying, "What shall I do? What shall I do? I am lost."

Together the two brothers returned to the church. The older brother was under old-time deep conviction of sin. His sin burden was soon laid on Christ our blessed Saviour.

When the meeting closed, the whole Tao family went home rejoicing in the Saviour's love, with their lives dedicated to His service. They expected to be witnesses, in word and deed, as they happily go about their home and farm work. Praise God for families who live Christ in their homes. Col. 3:23.

The Baptist

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The Baptist Record

Published every Thursday by the
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Jackson, Mississippi
R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor

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East Mississippi Department

By R. L. Breland

Convention Notes

Vicksburg looked after the welfare
of those attending the meeting of the
Sunday School and B.Y.P.U. Con-
vention in a splendid way. No com-
plaints reaching my ears.

The writer was pleasantly located
in the splendid home of Dr. and Mrs.
T. B. Grafton in the manse of the
First Presbyterian Church, of which
he is the pastor. Brethren B. E.
Phillips, of New Hebron, Sidney
Williams of Osyka, and Geo. W. Ri-
ley, of Clinton, were my friendly as-
sociates sharing the hospitality of
that good home.

The Baptist pastors, Doctors Mor-
gan and Boyd, and their assistants
did all they could to make everything
pleasant, and they succeeded well.

While at Vicksburg I had a happy
few minutes in the pleasant home of
Judge M. C. Thigpen and family. I
was once pastor of these fine people
back at Bay Springs. It was indeed
refreshing to see again these good
friends of past days, and to find
them doing well in this city.

When pastor of Fellowship Church
in Choctaw county I formed some
lasting friendships that will go with
me to the end. Some of these good
friends now live at Vicksburg and I
had the privilege of associating with
them while there. Among these were
Mr. John Franklin, a prosperous
merchant, his sister, Miss Myrtle
Franklin, and Mr. and Mrs. Charles
Brooks. Pleasant memories of by-
gone days were refreshed by this
meeting.

Rev. Jay Gilbert was in attendance
upon the Convention. He now lives
near Magnolia and teaches and also
is pastor of some churches nearby.
He and his people, together with his
wife's people, are my best friends.
The Lewises, his wife was Miss
Pearl Lewis, were pillars in the Ne-
shoba church during much of my
ministry there.

Rev. W. L. Meadows, the good
pastor at Morton, was elected Pres-
ident of the Convention. That was

a happy selection. Dr. McCall made
us a good presiding officer, with his
wit, wisdom and words. We go to
Jackson next year.

Rev. Jewett Burson and wife were
attending the Convention. They are
now located at Shelby, Miss., where
he is pastor of the Baptist church
for full time.

Miss Leona Lavender represented
the Sunday School Board and direct-
ed conferences on Church Libraries.
This is an important matter and
should be taken more seriously by
the churches. Our people are going
to read, and it would help much to
have their reading directed by the
church.

Dr. W. F. Powell, of Nashville,
was the inspirational speaker and
brought some wonderful messages.
They were inspirational, informa-
tional and Scriptural. He always
finds a hearty welcome in our Con-
ventions.

Brethren J. E. Byrd and A. J.
Wilds are to be congratulated upon
the splendid, high class material
brought to the Convention. Every-
one on the program was a master in
his or her line.

Pastor Howard, of Skene, reports
large congregations coming to the
church services and that interest is
increasing on this important delta
field.

Rev. J. M. Spikes has recently re-
turned from the Southwestern Bap-
tist Seminary, Fort Worth, Texas.
He is now living at Slate Springs
and has time that he can give as
pastor of churches. He is a strong
young preacher and an experienced
pastor.

Rev. James A. Chapman, who
lives at Summit, Miss., one of our
best and most experienced pastors,
has two Sundays that he can give
to the service as pastor of churches.
If looking for a pastor, you will do
well to confer with him.

On my return from the Conven-
tion I stopped in Jackson over night
and was in the pleasant home of my
neice, Mrs. Dr. T. H. Gresham; also
spent a few hours in the sessions
of our legislature. I found the boys
in both ends of the House about like
they were 20 years ago when this
scribe was a member. They seemed
to be earnestly trying to find some
sane solution of our present financ-
ial situation. May their efforts be
crowned with success. The Govern-
or was too busy with business af-
fairs to be seen. That he is honestly
trying his best to help solve these
problems I am sure is true.

Notes and Comments

The Baptist Bible Study Assembly
met at Grenada, Central Baptist
Church, Monday, March 21. The at-
tendance was small, owing to sev-
eral causes. Dr. J. H. Hooks and
Rev. E. R. Henderson, the two local
pastors, were hindered because of a
funeral. Mrs. Perry, of the First
Baptist Church, had died the day be-
fore and was buried that day. Our
Study was the first four chapters of
Revelation. We had a good time to-
gether as we delved into the myster-
ies of this wonderful book. Those
leading in the discussion were J. M.
Spikes, R. B. Patterson, J. W. Hicks,
E. R. Henderson, J. M. Hendrix, L.
E. Roane, and B. L. Hamby. Bro.
Hamby also preached a splendid ser-
mon at the eleven o'clock hour. His

subject was "The Light of the Glor-
ious Gospel of Christ." Text, 2 Cor.
4:4. Our next meeting will be on
Monday following the third Sunday
in April, 10:00 a.m. Revelation be-
ginning with the fifth chapter will
be the study. Rev. R. B. Patterson
will arrange program for that oc-
casion. We will welcome you.

A letter from Dr. M. L. Flynt, at
the head of the Newton Infirmary,
Newton, Miss., notified me of a meet-
ing of the Holding Commission of
Clarke Memorial College which was
to have been held last Monday. The
report comes up that this college is
doing good work this year with a
goodly number of fine boys and girls
taking the courses. Sorry that other
engagements prohibited my attend-
ing the meeting.

In the arranging for next session
of the Scuna Valley High School, of
which Prof. Waltman is Superintend-
ent, two young lady teachers who
have been with the school for some
years could not be further employed.
They are Miss Ernestine Ferrell, of
Pontotoc, and Miss Nell Thompson,
of Houlika. They have given splendid
service both in school and church
during their stay here, and we gladly
recommend them to any school look-
ing for good teachers. We see them
go with regret.

—BR—

ITTA BENA

—O—

Just got back from the Sunday
School and B.Y.P.U. Convention at
Vicksburg.

Dr. W. H. Morgan and his great
church did take care of the Conven-
tion in a wonderful way.

It did my soul good to see the fine
spirit of the Convention, and hun-
dreds of our best young men and
women were right there taking in
every word of the Convention.

Was a joy to note that our Chris-
tian colleges had a fine crowd at-
tending the meeting.

The speeches were of high order.
Drs. D. M. Nelson, the new Presi-
dent of Mississippi College, Dr. W.
F. Powell, President W. E. Holcomb,
of the Woman's College, Dr. J. D.
Franks, along with many others,
were all God's men sent of Him with
real heart messages. Dr. D. A. Mc-
Call made us a great President. Hope
that next year more than a thousand
will go in 1933. We are to meet in
Jackson.

—O—

Bless God! At last the water has
gone down and our folks are doing
their best to "make arrangements"
to plant a crop.

Think of being "hemmed" in for
three months by water. We are hop-
ing for greater days in His King-
dom.

—W. E. Farr.

—BR—

FIRST CHURCH, HATTIESBURG

A unique service was held in the
First Baptist Church of Hattiesburg
on last Sunday evening. Rev. For-
rest Neal Pack, pastor at Santa Fe,
New Mexico, is visiting his parents,
Mr. and Mrs. E. N. Pack, and filled
the pulpit. His wife was soloist. At
the same service a sister, Miss Ern-
estine, played a violin solo and an-
other sister, Mrs. Lizzie May Pack
Bedwell was their accompanist. It
was planned to have another sister,
Mrs. Homer Griffiths, of Beaumont,
come up to play the prelude, but she

was unavoidably detained.

Brother Pack was converted and
baptized in First Church at the age
of eight.

This service was arranged by the
pastor, Dr. T. F. Harvey.

—BR—

SUNDAY SCHOOL ATTENDANCE MARCH 27, 1932

—O—

Jackson, First Church	766
Jackson, Calvary Church	921
Jackson, Griffith Mem. Ch.	471
Jackson, Davis Mem. Ch.	358
Jackson, Parkway Church	195
Jackson, Northside Church	73
Meridian, First Church	783
Offering	\$56.25
Meridian, Fifteenth Ave. Ch.	454
McComb, First Church	488
Columbus, First Church	663
Laurel, First Church	515
Laurel, West Laurel Church	418
Laurel, Second Ave. Church	245
Laurel, Wausau Church	63
Greenville, First Ch. (3-20-32)	502
Meridian, 15th Ave. Ch. (3-20)	446
B.Y.P.U. Attendance March 27, 1932	
Jackson, Calvary Church	216
Jackson, Griffith Mem. Ch.	179
Jackson, Davis Mem. Ch.	164
Meridian, 15th Ave. Ch.	86
McComb, First Church	118
Columbus, First Church	123
Greenville, First Ch. (3-20-32)	94
Meridian, 15th Ave. Ch. (3-20)	96

—BR—

"THIRSTY"

—O—

(By Ben Cox)

"Ho, everyone that thirsteth come
to the water." It will do you no
good to come to the water unless
you are thirsty. One person can lead
a horse to the water, but an army
of soldiers can't make him drink.
When I was in Little Rock I used to
have an old black horse named Pat,
a great favorite in our family. On
the way to town we would pass a
drinking trough on West 10th Street.
There was a decline down to this
trough and Pat never wanted to pass
this trough without stopping. Some-
times he would drink and sometimes
he would stick his nose down deep
and then hold it up in the air as you
have often seen horses do, though
I tried on occasions to make him
drink, I never succeeded. The trouble
was, Pat was not thirsty.

When bicycles were in vogue we
had five in our family. I remember
one night we were over at the city
park practicing, Debbye, Spurgeon,
Mamie and I, and even Mrs. Cox.
You may not think it, but we got
her on the bicycle. She rode a short
time, but never again. One day go-
ing to town on West 10th on my
wheel I came to that trough, and
mechanically turned the bicycle down
to its side. The sun was shining
brightly and it seemed to me that
everybody in that vicinity were look-
ing at me, I felt like a fool. (You
may think that looks perfectly nat-
ural). Yes, I repeat, there is no
use coming to the water unless you
are thirsty.

In Lonoke, Arkansas, before I be-
came a preacher, I had a dear old
blacksmith friend named Dix. He
used to tell me of some of his ad-
ventures. I was especially impress-
ed with the story of his terrible ex-
perience when he and a number of
friends were lost on the plains, dy-
ing in need of, above all things,
water. He said, "Bro. Bennie, I

(Continued on Page 13)

The Sunday School Department

SUNDAY SCHOOL LESSON FOR APRIL 3, 1932

(By L. D. Posey, Jena, La.)

Subject: God in Creation.

Golden Text: In the beginning God created the heavens and the earth. Gen. 1:1.

Scripture for Study: Gen. 1:1-5; 26-31; for supplemental study, Gen. 1:1 to 2:7.

Time and Place: The beginning of God's active manifestation of Himself by His works in empty space, into which He placed the various bodies of which we now think as constituting the universe.

Some place in old Mesopotamia in Asia is generally believed to be the place of man's creation.

Introduction

"Genesis" means "beginning." In the first eleven chapters of Genesis we have God's revelation to man of the beginning of every thing of interest to the human mind. Strike forever from man's mind the knowledge contained in these chapters, and the world would be without one authentic sentence of the beginning of any thing. We would know nothing of our origin or destiny. The entire human family would be in worse condition than the inmates of a ship at sea without chart, compass or captain. If these chapters are untrue, then all the Bible is false. But since they are true, then all the Bible is true.

The Lesson Studied

In the book of Genesis, we have the record of the active manifestations of Jehovah, the beginning of the measurement of time, the beginning of matter, the beginning of the human family, the beginning of sin in the world, of redemption, and the distribution of the human race over the face of the earth. Also, this book gives us the authentic record of man's apostasy from the teachings of God's word, and his rebellion against God's government.

In this book we have the record of man's wisdom set up in opposition to God's wisdom; and that man-made wisdom has grown in arrogance until now the revelation and record which God has given of His creative works are disputed and ridiculed as if man's wisdom was greater than God's.

Lack of space forbids a detailed refutation of all the false teachings against the plain revelations and teachings of the first few chapters of this wonderful book; but a few of the most outstanding will be noted.

It is commonly taught that Gen. 1:2 is a record of the chaotic condition of the primitive state of matter. That is not true for a number of reasons: First, God is a perfect God, hence, His works must be in keeping with His character; therefore, God's first works were perfect, they could not be chaotic. God must be true to Himself. A perfect being can no more create imperfection than an imperfect being can create perfection. That law is unalterable.

Second, the Hebrew word in Gen. 1:2, translated "was," is identical with the word in Gen. 19:26, which

tells of the tragedy of Lot's wife. There it is translated "become," and should have been so translated in Gen. 1:2. The length of time between the perfect condition of God's creative work noted in Gen. 1:1, and the chaotic condition of the earth only of Gen. 1:2 can never be determined.

Third, the correct translation of Isaiah 45:18 declares, "God Himself that formed the earth and made it; He hath established it; He created it not chaos, He formed it to be inhabited." If the word of God is the end of controversy, then Christians should stop teaching evolution, theistic or otherwise.

Fourth, it will be noted that the chaotic condition of Gen. 1:2 applies only to the earth and its environs. Had that been the primitive condition, then it would have applied to the universe.

Then what caused the chaotic condition of the earth as described in Gen. 1:2? In Isaiah 14:1-17; and Ezek. 28:1-19, we have an inspired account of what was the beginning of sin in the universe. Satan, as the prince of this world, was the real "power behind the throne" in both Babylon and Tyre. The language addressed to these rulers went beyond them to Satan and pointed out his sin and fall from glory, and a similar fate awaited them because of their sin. That Satan was the glorious prince over this world before his sin, is clear from these two inspired records. As a result of his sin, his domain was reduced to chaos and he lost his position as God's righteous representative over the world. He became a rebellious subject with all the angels whom he could lead; and he and they are held, awaiting the day of their execution. In the meantime, since God's rehabilitation of the earth, with man created and given dominion in Satan's place, Satan has again wrought havoc in the world by inducing man to sin. He did that out of spite as well as rebellion against God. But through Jesus Christ the second Adam, not only has man been redeemed, but the whole earth will be restored to its primitive glory.

It is generally taught that the universe came into being by a process of evolution. That teaching applies particularly to the earth and its creatures.

Most text books on geology are based on theories advanced from fifty to seventy-five years ago. They are as much out of date as text books the same age, in regard to the treatment of diseases. Yet they are taught as the "findings of science," and dished out hot from nearly all universities and swallowed by the student without investigation like frogs swallow a shot. If a man does not believe these teachings, then he is taboo. But the scientists are not agreed among themselves. For instance, Prof. Ramsey estimates the age of the earth according to evolution to be ten thousand millions of years, while Prof. Tait says it is only ten million years old; a slight

difference on nine thousand million years. That the whole thing is ridiculous is proven by the fact that in about six thousand years of man's known history, no sufficient FACTS have been gathered by which men can correctly measure one million years, much more ten thousand million. Then it's a little strange that the figures of scientists always end in even numbers of millions. If they can count to the exactness of millions, they can surely put in the few odd thousands that may happen along.

Rocks and fossils are the standards by which the evolutionists measure the age of the earth and man. But these have failed, because like fossils have been found in the "oldest" and "youngest" rocks, on tops of mountains and in the depths of the sea; hence, the "fossil" theory fails utterly.

Thousands of square miles of what are called the "oldest" rocks have been found in perfect conformity on top of the "youngest" rocks, and that in various parts of the world. Then, too, the so-called "youngest" rocks have been found in perfect conformity by thousands of square miles in different sections of the world, directly over the "oldest" rocks, with no rocks of the intervening ages between them; therefore, down goes the "rock theory."

That the creation days of Genesis 1 are not periods of time of a thousand years or more is proven by two incontrovertible facts: Since darkness and light constituted day one, as in the Hebrew, then darkness and light must have alternated all the way through. Vegetation came forth on the third day. But all vegetation would have perished from the face of the earth with less than one hundred years of continued darkness. Light is absolutely essential to the life of vegetation. So, way goes that part of the theory.

Second, the same manner of reckoning of time was continued after the sun and moon were placed in position! Therefore, periods of twenty-four hours must have prevailed all the way through. So, down goes the other part of the theory.

God alone knew these facts. He revealed them to His servants, and in due time inspired Moses to write them down as we have them in His Holy Word.

—BR—

A BAPTIST BIBLE INSTITUTE EXPERIENCE

(By Student Earl Hunter)

It was time for our regular Saturday night service at Broad and Esplanade, and no one dreamed we were not to go there when we left in the bus. About half way to our intended destination, car trouble caused us to stop. After examining the engine the driver reported that he could do nothing to make it start, and informed us that there was no

GRAY'S OINTMENT

Nothing Better for Boils and Sores
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hope of our going on to our usual meeting place, but that there was a place two blocks away which appeared to be a suitable location for our service that evening. We acted on his suggestion and went to what is known as Rocheblave Market. An ideal situation presented itself to us. Here was a large market on one corner of the block, a grocery store on another corner, a bank on another, and some sort of store on the other.

People everywhere! Streaming in and out the market and stores, some loitering on the streets, some in parked cars. Our presence with an organ, a trombonist, and lively singing attracted most of them. Possibly no Gospel group had ever made their appearance in this crowded, busy place. Curiosity was manifested on every hand. Shyness and timidity being unknown among these people, a large crowd soon gathered about the singing group. The leader announced that a prayer was going to be offered, and that those who revered God were invited to join in and bow their heads with us.

Then the service was put in charge of the preacher. His message was filled with the power of God, proclaiming to men the loving Father and sacrificial Saviour who welcome the return of every straying, sinning, heart-sore prodigal son, upon which story the sermon was based. During this time Gospels were given to as many as we had Gospels to give, our supply being limited. The interest of the young girls was most striking, and the lady workers in our group planted the truths of Christ in the hearts of these eager listeners. As a result of the car trouble God led us, we all feel, to the richest, most neglected place in the city for planting the Word of God and witnessing to the saving power of our Lord and Saviour Jesus Christ.

—BR—

Husband: "I have bought you this beautiful string of pearls for your birthday, darling."

Wife: "But you knew I wanted a motor car."

Husband: "I know, dearest, but I have tried everywhere and can't get an imitation car."—Passing Show.

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DR. TRUETT A
CENTENNIAL
First Baptist Church

Baptists everywhere interested in the movement of their principles. Dr. George W. Truett, before giving to The First Baptist Church, Miss., in which Dr. Truett preached.

This historic old church, hundred years old. The scene and center of many occasions during this life. She has been an important religious gathering place and Convention joys the distinction of church in Mississippi. She has experienced great spiritual awakenings, noted evangelists and surely, none of these more evidence of God's power. She showed a clearer demonstration of the Spirit's witness and our great centennial closed, conducted by

This meeting of the church was marked with unusual interest in many ways. In God gave us a period of weather throughout the service, day or night, or marred by unfavorable conditions. Then our praying for and expectation from God to advance they prayed prepared for a great publicity given through and otherwise, was and wholesome. The on the minds, hearts of the people. And when arrived the people receive him gladly. great throngs, and f around. Not in the oldest citizens have congregations attended in this city, and seemed more reverent hear the Gospel. O auditorium was filled fore the time for the gin.

Surely, Dr. Truett in this series of sermons what matchless power like humility, what truth and what fervent ore with vivid stories rich Christian experience claim the unsearchable Gospel of Christ. His authority and power et indeed.

There were many highlights in the meeting. But this story forbid my of them. Perhaps one significant services were on's Day, when two were ordained to the the deaconship. About deacons with their many churches throughout were in attendance. Brought a great message. Reward for Faithful with a touching consecration when deacons, pastors pledged themselves and

DR. TRUETT AND THE CENTENNIAL REVIVAL

First Baptist Church, Columbus

Baptists everywhere are always interested in the movements and the services of their prince of preachers, Dr. George W. Truett. I am, therefore, giving to The Baptist Record this brief account of a marvelous series of meetings held with the First Baptist Church, Columbus, Miss., in which Dr. Truett did the preaching.

This historic old church is now one hundred years old. She has been the scene and center of many great occasions during this century of her life. She has been hostess to many important religious gatherings, conferences and Conventions. She enjoys the distinction of being the only church in Mississippi ever to entertain the Southern Baptist Convention. She has experienced many great spiritual awakenings, led by noted evangelists and pastors. But surely, none of these occasions gave more evidence of God's blessing and showed a clearer demonstration of the Spirit's witness and power than our great centennial revival, just closed, conducted by Dr. Truett.

This meeting of ten brief days was marked with unusual divine favor in many ways. In the first place, God gave us a period of ideal balmy weather throughout the meeting. Not a service, day or night, was hindered or marred by unfavorable weather conditions. Then our people were praying for and expecting a great visitation from God. For weeks in advance they prayed, planned and prepared for a great revival. The publicity given through the press and otherwise, was both generous and wholesome. The meeting was on the minds, hearts and lips of all the people. And when the preacher arrived the people were ready to receive him gladly. They came in great throngs, and for many miles around. Not in the memory of our oldest citizens have such immense congregations attended church services in this city, and never have they seemed more reverent and eager to hear the Gospel. Often the large auditorium was filled an hour before the time for the service to begin.

Surely, Dr. Truett was at his best in this series of sermons! With what matchless power, what Christ-like humility, what tender earnestness and what fervent eloquence, colored with vivid stories from his own rich Christian experience, did he proclaim the unsearchable riches of the Gospel of Christ. He spoke with the authority and power of a prophet indeed.

There were many high hours during the meeting. But the limits of this story forbid my mentioning all of them. Perhaps one of the most significant services was that on Deacon's Day, when two of our fine men were ordained to the high office of the deaconship. About a hundred deacons with their pastors from many churches throughout this section were in attendance and participated in this service. Dr. Truett brought a great message on "The Reward for Faithfulness," closing with a touching consecration service when deacons, pastors and people pledged themselves anew to a great-

er faithfulness in the Master's work. Never shall we lose the inspiration of that soul-thrilling hour. It was good to be there.

Many requests from local clubs and organizations and from cities and towns round about came for special messages from Dr. Truett. But in the interest of conserving his strength for the meeting, we were forced to decline the most of them.

During the first few days of the meeting the morning services were held in Whitfield Auditorium on the campus of Mississippi State College for Women. This gave the faculty a wonderful opportunity to hear this world-renowned preacher. Out of twelve non-church members of Baptist preference at the college, five professed faith in Christ and united with the church.

It is, of course, impossible to tabulate the results of a great spiritual revival. Its effects reach too deep and too high for measurement in terms of human computations. Our whole city and this entire section of the country have been immeasurably stimulated and lifted up in their Christian vision and purpose. The meeting was epochal in the life of the First Baptist Church. It will mark the beginning of a new and better day. What a tremendous boost this noble church has, already rich in the traditions of a long and fruitful past, as she starts on the second century of conquest for the Master!

There were 102 new members received into the fellowship of the First Baptist Church during the meeting, 67 of these coming by profession of faith and baptism. Other churches in the city and in adjacent communities received additions also as a result of the meeting. We are all, regardless of church or denomination, thanking God for sending Dr. Truett to Columbus. Surely, his coming must have been by the appointment of God.

SARDIS

Mrs. W. F. Blaker, Director of B.Y.P.U.'s at Sardis, is happy to send in the following report:

Friday, March 19, marked the close of a highly successful training school at this place. All of the teachers were from the Sardis Church. The attendance was unusually large due to the fine spirit in the B.Y.P.U. department.

Appropriate devotionals were conducted each evening by various members of the Adult Union except on Tuesday night, when we were happy to have Bro. Grafton from Coldwater with us.

Our capable teachers were our beloved pastor, Rev. N. G. Hickman, who taught the Senior and Adult Class in "Senior B.Y.P.U. Administration," Mrs. J. I. West, our Intermediate Leader, directed in a splendid way the work of her union in the Intermediate Manual, and Mrs. Al Anderson, our efficient Associate Leader of Juniors, taught the Junior Manual to her union.

Between classes each evening was a "fun period," at which time good eats and games were enjoyed.

Eighty-four attended the Training School and seventy of this number took the examination. On Friday night, after examinations, a delightful social was enjoyed by all four unions.

CAN YOU BEAT IT??

100% In Examination
On Study Course

From March 14th through 18th the Junior B.Y.P.U. members of Union Church, Miss., met each evening in the study of their leader; for a study of "The Junior B.Y.P.U. Manual," by Ina S. Lambdin. The meeting began immediately after school closed and lasted for an hour and fifteen minutes.

In spite of the fact that it was review week for final examinations at school we had 100% in attendance and in taking the examination.

The Study Course was followed by an Easter Egg Hunt Saturday, March 19th. All seemed to enjoy this feature greatly.

Those receiving awards are as follows: Charles Dickens McNamee, Diploma; Jose Smith, Diploma; Nancy Gibson, Diploma; Robert Llody McNamee, Diploma; Reginald McNamee, Diploma; Julia Davis, Diploma; D. C. Curry, Seal (2nd Course); Gertrude Stroud, Seal (2nd Course); Essie Belle Curry, Seal, (2nd Course); Marie Davis, Seal, (2nd Course); Edna Rowena Davis, Seal, (2nd Course); John Lewis Steele, Seal, (2nd Course); "Buddie" Greene, Seal, (2nd Course); Grace Middleton, Seal, (2nd Course); Margaret Steele, Seal (2nd Course); Homer Greene, Seal, (2nd Course).

At the night preaching service on March 27th the diplomas and seals will be given to the children. The little playlet, "Can't-itis," will also be given at this time by the children, Pastor and Leader.

We're ready to be A-1 now.

—Mrs. W. C. Morgan, Ldr.

WEST POINT

On April 17 Dr. P. E. Burroughs comes to us for the revival. Much interest centers in that season. Our local efficient Director, W. F. Munday will have charge of the music. Every possible preparation will be made. We hope and pray for victory.

The week just closed was of high interest. There were three classes taught during the B.Y.P.U. Institute under the general direction of Miss Mixon, the pastor's assistant. Local teachers were used. To date 97 persons have written examinations, others qualifying later will make the number 100 plus.

This week the five churches here are holding simultaneous services teaching toward deepening of spiritual life and preparations for the usual session. This pastor is speaking on scenes and phases of "The Day of the Cross." The Munday and a chorus choir lead in noble worship in song.

The pastor and wife with others, expect to attend the Convention. It is a time for wisdom, faith, prayer and hope.

Following the Convention, Mrs. Wright and I will be with Pastor Harold Link in their revival at Grabeland, Florida. The Links were at Baldwin and later at Long View. Mrs. Link is a sister of Miss Rose Marlowe, of Shanghai.

Two young matrons were recently baptized and two fine young men await baptism. We are happy to have tokens of the divins favor.

—E. F. Wright.

HARPERVILLE

Beginning February 22nd extending through 26th, climaxing in 164 present at Sunday school February 28th; Harperville Baptist Church held her Sunday School Enlargement Campaign, meeting twice daily, under the direction of our pastor, J. H. Street, assisted by Rev. W. C. Howard, of Forest, and Rev. W. L. Meadows, of Morton, teaching "Winning to Christ," and "Church Administration," both by P. E. Burrough. Twenty-three took the tests.

To the prayer meeting hour came an unusual crowd.

We appreciate so much the services of these splendid pastors, and feel that in these spirit-filled meetings our souls are refreshed and our church more ready to march forward toward bringing in His Kingdom.

Our pastor has just returned from the Southwide Pastors' Conference at Louisville, Ky., bringing with him inspiration and the zeal of better serving our Lord.

—Church Reporter.

ADA, OKLAHOMA

On March 20th the First Baptist Church of Ada, Oklahoma, observed the thirteenth anniversary of the pastor, Dr. Clyde Calhoun Morris. We had a total attendance of 1307 in Sunday school, and great crowds greeted our pastor at the services.

During the past year we have had 324 additions to the church, and during the entire thirteen years we have received 1,642 by letter and statement, and 1,516 by baptism, making a total of 3,158. The church membership has grown from 414 to 2,392. Property value has grown from \$20,000 to \$175,000. We raised a total amount for all purposes \$309,498, approximately \$100,000 of this amount going to outside causes.

We begin the fourteenth year of our relationship, one of the most harmonious and enthusiastic bands of people to be found in all the Southland.

Cordially yours,

—J. W. Shipp, Sec.

Jones heard a riddle at the office that he thought was pretty good, so decided to try it on the wife.

"Why," he said the minute he opened the door, "Why am I like a mule?"

"I don't know," said Mrs. Jones. "I know you are, but I don't know why.—Ex.

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The Children's Circle

MRS. P. I. LIPSEY

Just American

Just today we chanced to meet
Down upon the busy street,
And I wondered whence he came,
What was once his nation's name.
So I asked him, "Tell me true,
Are you a Pole, or Russian Jew,
English, Irish, German, Prussian,
French, Italian, Scotch, or Russian,
Belgian, Spanish, Swiss, Moravian,
Dutch, or Greek, or Scandinavian?"
Thus he gave me his reply
As he raised his head on high:
"What I was is naught to me,
In this land of liberty,
In my soul, as man to man,
I am just-American!"

My Dear Children:

As you see we have a report this week from the Jeannie Lipsey Club No. 1, sent by Fannie May Henley, who first thought up this idea. Isn't that an interesting list of names? I judge that there are on it the names of father, mother, grandmother, aunt and, maybe, sister, and each one of these has promised to pay each month ten cents for our two causes. And the report was not all. Within it came a check for one dollar, the gift of these dear friends for march. I am indeed glad to get this letter and this dollar. But Jeannie Lipsey Club No. 2 has not yet been reported to me. Who is going to get that up? It might be Lura Clark, or Jimmie Weatherall, or Joyce Sigrist, or Imogene Compton, or James Edwin Ross or his sister, Elizabeth, or someone else. Perhaps we'll know soon. The only duty of a member of this club is to pay each month ten cents for the orphans and the B.B.I. work, and it is the leader's duty to collect this money and send it to me near the end of the month. If you get the members of your family, of course that is easier, but you can have any friend at school or anywhere who will make this promise. Fannie May has made a fine beginning: who will be the next?

We had the pleasure of having Dr. and Mrs. W. W. Hamilton, from the Baptist Bible Institute, with us in our home a few days ago. They are old friends of ours, and fine people.

I am just home from a visit of two days to Brookhaven, where Bettie Toy and her brother, John Crawford, and their father and mother live. John Crawford, 9 months old, is just coming through a period of three months of whooping cough, but he is round-faced and chubby, and a heavy load to carry. But there—don't let me get started on my grandchildren!

Write me, please, about Jeannie Lipsey Club No. 2. Much love from Mrs. Lipsey.

Bible Study No. 13: March 31. Jesus and the Samaritan Woman. John 4:5-30; 39-42

The Samaritan people were of mixed blood, partly Jewish, partly of the foreign or heathen people who lived about them. God had forbidden Jews to marry people of other nations, and for this reason, the Jews of Judea despised the Samaritans, and were accustomed not to go through their country on the way to Galilee, but crossed over the Jordan, and went up it on that side, crossing again when they got to Galilee. But Jesus did not have this hatred for the Samaritans, and when it is said that He must needs go through "Samaria," perhaps His purpose to tell to the Samaritans as He had done the Judean people, the good news of the Gospel. At any rate, He did do so.

The Samaritans had many beliefs similar to those of the Jews. They received the first five books of the Bible as of sole Bible authority.

They looked for the coming of a Messiah in whom the promise would be fulfilled that the Lord God would raise up a prophet from the midst of them, like unto Moses. (Deut. 18:15, 18). They expected that this Messiah would finally convert all nations to Samaritanism.

Bible Story No. 10, March 10th Jesus' First Miracles. John 2:1-11 (By Evelyn Perry)

In those days when people had a marriage it would last for days. One time at one of these weddings in Cana of Galilee a lot of people were there: among them was Jesus' mother; Jesus and His disciples were there, too. For some cause the wine gave out. Jesus' mother said unto her Son, "They have no wine." He said unto her, "Woman, what have I to do with thee? My time has not come yet" (meaning the hour in which to perform these things. She said unto the servants, "Whatever He says, do it." Jesus saw six water pots. He said unto the servants, "Fill these water pots" (I guess they looked like churns, as we use today, don't you guess so?). They filled them up to the brim: then said Jesus, "Draw the water out and carry it to the governor of the feast." The governor wondered why they wanted to serve the best wine last, so he called the bridegroom and told him this. This is the first miracle performed by Jesus.

Olive Branch, March 21, 1932.

Dear Mrs. Lipsey:

I was glad to see my letter in The Record last week. I am sending you the money I have collected for March and the names of the ones who have joined my club. If all of the Circle members' parents, grandparents, aunts and other members of the family, would join as mine have, we would have lots of clubs, wouldn't we?

Mr. and Mrs. C. A. Henley\$.20
Mr. and Mrs. R. M. Hardy20
Mr. and Mrs. Moody Henley20
Miss Light Henley10
Margaret Henley10
Fannie May Henley20

\$1.00

If there is someone who reads your Page, Mrs. Lipsey, and is not a member of a "Jeannie Lipsey Club" I would be glad if they would join mine.

Your friend,

Fannie May Henley.

This is fine, Fannie May. We thank you all so much. I hope that other clubs may follow, and that you will have additions to your club. But to be certain of \$1.00 a month is very pleasant.

Rienzi, March 14, 1932.

Dearest Circle Friends:

Here I come again. How are every one of you? I am fine. Thank you so much, Mrs. Lipsey, and I am so glad, but I know that anyone can beat me. Turn off winter here: it snowed Saturday before last. All of our garden stuff has died. The pretty butter cups have turned their pretty heads over—frozen stiff to the ground. Daddy is carrying the school truck to Rienzi every other day. I often hand him a letter to mail to you over there. I was trying to get this one off, but he's going now. Goodbye to you all.

Evelyn Perry.

Winter is not so easy to "turn off," Evelyn, is it? But try to keep these cold days in your mind, to think of during the hot days of July!

Carpenter, March 13, 1932.

Dearest Mrs. Lipsey:

I have just finished reading your letters and enjoyed them very much.

I have written you once before and I mean to write you more, but I am so busy in school work. I am a member of the B.Y.P.U. I also am sending you 20c (twenty cents). Ten cents (10c) for the B.B.I. girl and the other for the Orphanage. My Sunday school I attend regular is growing considerably. I have a grandmother who lives with us and she reads and takes The Baptist Record all the time. Lovingly,
Fay Reynolds.

So glad to have you back, Fay. Come again soon. We thank you for the money, which is very acceptable. You've got the right kind of a grandmother.

PLANS AND PLANS

When we were children they used to bring us a little pill and say,

"Here, open your mouth wide now and let me put this way down your throat and then you take a swig of water and you'll swallow it without even knowing what you've done. Besides, it's chocolate."

Well, sometimes we swallowed it and sometimes it stuck and we meditated upon it to see if it were chocolate and we found that underneath it was very bitter.

The other day someone sent a pill to our W.M.S. and wanted us to swallow it, but the sugar was all off one side and we did not swallow it so easily. It seems as if one like this was sent to every W.M.S. in the State. The first pill was designed to work one, the second to keep one out of work.

We received a letter which contained several "facts" and "Our Plan."

Well, we do not agree with some of the "facts," neither do we endorse "our plan." For instance:

That the quarterly W.M.S. rallies do very little, if any, good.

That a great many women would prefer paying 10c quarterly mission dues to holding or attending the quarterly rallies.

"Our Plan": "Strike out this requirement from the standard for associations and let each member pay 10c quarterly dues, thereby bringing into our treasury at least twice the amount estimated as being the actual expense of holding rallies."

There are some of the facts stated that we beg to admit are true. Some of the Lord's money that is spent could be spent to a better advantage in carrying on His work.

Many of our "busy" mothers do have their shoulders overloaded, but not because they are mothers nor because they are working too hard for the Lord's Cause, but because they are literally clubbed to the limit. Dear sisters!!

We have our P. T. A. county meetings, our schools of instruction, our D. A. R.'s, our U. D. C.'s, and our various other X. Y. Z.'s, and dress up and get into the best cars that we can afford and spend "our" money and get thrilled to a peanut—"What a splendid meeting!—but our mission rallies "do very little if any good."

Personally, we never attended a W.M.U. Rally that we did not get both information and inspiration.

Now, if you are regretting the money spent, why, suppose you figure a little more and see if all of us

666

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Most Speedy Remedies Known

together do not spend more than ten dollars a month for gas and oil just riding about in our cars when we could walk and save that for the time when we would go to the quarterly rally. And if you figure on the expenses to the hostess society for lunch, why, why can't you adopt a plan that some of the associations have adopted of either letting each society take their own lunch or meet in the afternoon and have no refreshments? As for having a preference of paying 10c quarterly mission dues to holding or attending rallies, we do not believe there is a single woman who could not economize 10c worth on some household item in three months and give that to missions and not have a desire to go up with other Christian women to discuss and pray and plan for more and better united effort in the dissemination of missionary knowledge and information and in extending the Kingdom.

It would be fine if we could get the \$27,360 more into our treasury, so we could keep 34 missionaries in the field, and personally, we are willing to pay our part and try to get others interested, but cutting out our quarterly meetings is not going to inspire women to do any more giving.

Now listen, let us not "strike out" any of our work that we are trying to do for the cause, but let us interview ourselves and see if we cannot strike out in something else, if we feel that we are overburdened as mothers. A little negro girl had a speech entitled, "We Mus' Unload." We mus' unload, but let us be careful which burden we throw off first. To some of us the Lord's work is our heaviest burden and we are tempted to throw that off first, but we have His Word and that never fails.

Just reaching the standard is not our objective as W.M.U.'s anyway, but every point reached means that much more done toward accomplishing what He commanded us, we feel.

Let us think about this some more. If we are like Barzillai in II Sam. 19: in that we are blind, deaf and toothless and can neither see, hear nor taste the good things of the kingdom and no use for us to go over, let us be like him in another respect, too. Let us say,

"Behold thy servant Chimham; let him go over with my lord, the king, and do to him what shall seem good unto thee."

Of course, we are going to continue having our meetings, if it is the Lord's Will. And don't you think we do get some good out of our quarterly rallies? And don't you believe we could get more money for missions by continuing our quarterly rallies?

Respectfully,

—Mrs. Mark Lowrey.

B. Y.

AUB

DURAN

The Durant Senior Study Course at during the week beginning 21st.

The Sunday School very efficiently taught in Davidson. We, the best teacher we know. her splendid leadership able to derive such a this helpful course.

Louise Durh

ELECTION NEW

The members of S of Durant Baptist Church on Monday night to elect new officers for months.

The meeting was called by our present President, Holmes.

The following officers elected: President, Willie; Secretary, Henry Robinson; Treasurer, Annie Robinson; Hazel Holmes; Choirmaster, Durham; Pianist, Kathleen; Daily Bible Teacher, Brown; Cor. Sec., L. The President appointed Captains as follows: Captain Maxfield; Group III, Robinson; Group III, Louise Durham.

TO THE INTERMEDIATE B.Y.P.U. ESSAY CONTEST

By extending the time for the intermediate B.Y.P.U. Essay Contest on the advantages of education we have not only the papers judged as quickly as we had planned to make at the Convention last week, but the judges were not through with the papers, hence the names of the winners. Look here for the names next week and please say that wins first State. We must say papers submitted were and we feel that the Christian Education has because of this contest.

WE EXTEND R

We extend regrets to not privileged to attend Sunday School and B.Y.P.U. that met in Vicksburg. All agree that it was a success, with a much larger attendance than we expected. The people were lovely to splendid hosts to that Baptist workers. We get their successful efforts stay with them. The program was a Every speaker spoke with interest to hearers of their souls sound with meaning. Our music lent, every contributor by at his best, and h

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

DURANT

The Durant Senior B.Y.P.U. held a Study Course at Baptist Church during the week beginning March 21st.

The Sunday School Manual was very efficiently taught by Mrs. Julia Davidson. We, the members, wish to express our sincere thanks to the best teacher we know. It was through her splendid leadership that we were able to derive such a blessing from this helpful course.

Louise Durham, Cor. Sec.

ELECTION NEW OFFICERS

The members of Senior B.Y.P.U. of Durant Baptist Church met at the church on Monday night, March 28, to elect new officers for the next six months.

The meeting was called to order by our present President, Hazel Holmes.

The following officers were elected: President, Willie Nabors; Vice-President, Henry Robinson; Secretary, Annie Robinson; Treasurer, Hazel Holmes; Chorister, Louise Durham; Pianist, Kathryn Van Kewren; Daily Bible Leader, Hazel Brown; Cor. Sec., Louise Durham. The President appointed the Group Captains as follows: Group I, Catherine Maxwell; Group II, Minnie Lee Robinson; Group III, Jessie Brown. Louise Durham, Cor. Sec.

TO THE INTERMEDIATE B.Y.P.U. ESSAY CONTESTANTS

By extending the time for the Intermediate B.Y.P.U. Essay Contest on the advantages of Christian Education we have not been able to get the papers judged and reported as quickly as we had expected. We had planned to make announcements at the Convention last week, but the judges were not through with grading the papers, hence it will be next week before we are able to publish the names of the winners in the contest. Look here for the list of winners next week and perhaps the essay that wins first place in the State. We must say here that the papers submitted were all splendid and we feel that the cause of Christian Education has been advanced because of this contest.

WE EXTEND REGRETS

We extend regrets to all who were not privileged to attend the State Sunday School and B.Y.P.U. Convention that met in Vicksburg last week. All agree that it was a great meeting, with a much larger attendance than we expected. The Vicksburg people were lovely to us and proved splendid hosts to that fine group of Baptist workers. We shall not forget their successful efforts to make our stay with them a pleasant one. The program was a superior one. Every speaker spoke from a heart of interest to hearers who drank into their souls sound words of helpful meaning. Our music was par excellence, every contributor was seemingly at his best, and how our hearts

thrilled as we listened to those special numbers brought from hearts filled with His love. Both Sunday School and B.Y.P.U. Conference rooms were filled in each instance, and the trip through the park was a feature of the program that gave our people an opportunity to see one of the world's beauty spots. The Convention closed with a climax that sent us on our different ways with a new urge to make our lives count for more as we enter a little more deeply into the service of our Master.

The new officers for the State and Sunday School B.Y.P.U. Convention are as follows: President, Rev. W. L. Meadows, Morton; Vice-President, Mr. John Davis, Greenville; Secretary, Miss Natty Turner, Magee.

The 1933 Sunday School and B.Y.P.U. Convention will meet in the city of Jackson at the urgent request of not only the churches, but the business and civic clubs of the city including the Chamber of Commerce. The time will be as usual, Tuesday evening through Thursday evening following the third Sunday in March.

Several trucks loaded with interested Baptist youth hummed their way to the Convention. One came all the way from Columbus gathering as it came. M.S.C.W. girls with their pastor, Dr. J. D. Franks, Mississippi State College boys with their pastor, Dr. J. D. Ray, Blue Mountain girls, and to these were added at Clinton some M.W.C. girls, Mississippi College Choctaws and Hillman girls. What a crowd and what power. How they added to the success of the meeting.

Another truck came from Mississippi College just for Thursday. It brought the Mississippi College Orchestra, the best to be found anywhere. How they inspired the meeting.

A third truck came from Simpson county. O. P. Moore, who is widely known in B.Y.P.U. circles, President of the Simpson County Associational B.Y.P.U., had representatives from twenty B.Y.P.U.'s in the county to meet at a central place where they took truck for Vicksburg, making the trip for 50c each.

While we had a number to come via automobile, we had a large number to come via the old faithful route—train. Automobiles met them at the train and on Thursday afternoon these were the guests of Vicksburg friends for a trip through the National Park.

And that Banquet!! One hundred seventy-six happy enthusiastic young people met for that hour of fine Christian fellowship. We sang, we ate, we listened and learned, and rejoiced as we heard helpful reports from the field. We did not have all the things on our menu that were

listed in that special song the Mississippi College Quartet gave us, but we had enough and it was good.

Somebody said that the hills of Vicksburg were not as steep as they were, as Mississippi Baptists had worn them down some climbing them during the Convention days.

A committee of five was appointed at the Convention to study the matter of having a biennial Sunday School Convention and a Biennial B.Y.P.U. Convention alternating their meeting, with the B.Y.P.U. Convention coming on the year we have the Southwide Sunday School Conference and the Sunday School Convention coming on the year we have the Southwide B.Y.P.U. Conference. Messrs. R. D. Pearson, Macon; John W. Faulkner, Leland; R. B. Patterson, Calhoun City; A. F. Crittendon, Brookhaven; W. H. Morgan, Vicksburg; form this committee.

That story of how God answered the prayers of those young people on their way to the International Congress of Baptist Young People, as they prayed that the forty German Baptists might be given permits from their government, suspending the law of the nation which collects a toll of \$25 from all who leave Germany, which they could not pay, given by Bro. Franks was worth the trip to the Convention.

"An Unashamed Workman" got a good boost by Dr. Powell at the Convention. He did not over-estimate its charm and value and we trust that hundreds of our young people may become the proud owners of a copy of this inspiring book that tells the life story of one of the world's greatest men.

IMPORTANT NOW!

(By W. W. Hamilton, Pres., B.B.I.)

The Baptist Bible Institute is co-operating with the two New Orleans banks which jointly sold the bonds when they were issued in negotiating with the bondholders for an extension of time and a general readjustment of maturities of all the outstanding bonds, including those which matured February 1, 1932.

As we have stated to the Baptist brotherhood before, the thing that has so greatly embarrassed the Institute is the fact that the annual bond payments were made too large. Our effort now will be to readjust the maturities so as to make it possible to meet the annual payments without such a struggle.

Since the Convention first authorized the Emergency Appeal in May 1929, we have paid \$75,000.00 on the debt, have paid all interest and have paid operating expenses. The entire debt now is \$273,900.00, of which \$200,000.00 is in bonds and \$73,900.00 in the form of a second mortgage note.

The important thing now, while we are dealing with the bondholders for an extension, is to have the money in hand to meet the semi-annual interest payment falling due August 1. This amounts to \$6,000.00, or "Sixty one-hundreds." We have

twenty-five of these \$100.00 gifts already. We need thirty-five more. Who will be one of the thirty-five?

We are putting this interest money in the hands of the trustee as it is received and will report progress through the papers from time to time. Please send \$100.00, more or less, as you feel able. It will be greatly helpful at this stage in our dealings with our creditors. Besides the interest on the bonds we must meet the semi-annual interest on the second mortgage note on August 1, amounting to \$2,401.75.

(Continued from Page 9)

shall never forget how our tongues were swollen and were turning black, our gums commenced drawing back from the teeth. The suffering was terrible. Finally, we came to a little stagnant pool of dirty water, containing many wiggle-tales and covered with green scum, but, Bro. Benjie, I have never tasted wine in my life that tasted half as good as that dirty, wiggle-tale water." Why were they glad to find this dirty water? They were thirsty.

Early in my ministry I was greatly bothered with the text which says "How beautiful upon the mountain are the feet of them that bring good tidings, that preach the Gospel of peace." I realize that small, beautiful feet are not the general thing the possession of preachers. Whether they know little or much, they are generally men of great understanding—physically. After hearing the stories of my friend, Dix, the text did not bother me so much, for I found myself imagining people on the plains suffering for the lack of water, about ready to give up and die—then, all at once, they see in the distance a human figure—as their feet come nearer he sees his body is stooped, he has a hump back and is shambling along in a very ungainly fashion, as he comes nearer they find the cause of his shambling is the great size of his feet—but when they see he has a vessel containing water in his hand, they find themselves exclaiming, "How beautiful are his feet." Beautiful not because of what they are—but because they brought the water they so much needed.

When I first commenced preaching in Little Rock in the summer of 1897 I spent a good deal of time in the residence of Arthur Moore, a rubber stamp manufacturer, and who was the only Sunday school teacher I ever had in England. He had a friend in that city who was proprietor of a large furniture store. He invited him to come and hear me preach one Sunday morning. Going away he said, "How do you like our new preacher?" The furniture man replied, "I enjoyed the sermon very much, but what ungodly feet."

Yes, the reason the text says, "How beautiful the feet" because they are the feet of those who "bring good tidings of the Gospel of peace."

"Well, Mary, how are you getting along in school? Have you learned to spell any yet?" asked Aunt Jane.

"Oh, yes, I've been studying spelling for a long time," Mary answered. "Why, I'm even learning words of five cylinders now."—Ex.

BASIS OF MEMBERSHIP IN THE SOUTHERN BAPTIST CONVENTION

(By Arthur J. Barton)

A very unexpected, even surprising, thing happened at the last session of the Southern Baptist Convention. For many years much discussion had been carried on about "the basis of representation," several committees had considered the matter and several efforts had been made to change the basis, but all such efforts had left the Constitution true to the historic principles embodied in it by the Baptist fathers who organized the Convention. At Birmingham, by a strange combination of circumstances, in an instant, an amendment to the Constitution was adopted changing quite completely the basis of representation and clearly departing from the ideals and principles which have heretofore always been embodied in the Constitution.

It is perfectly clear, I think, that the reason why Dr. Routh's amendment was adopted was the fact that the Executive Committee's report, which was then before the Convention, was confusing and sought to commit the Convention to the policy of recognizing "groups of churches," whatever that might mean, as constituting or composing bodies to be represented in the Convention. This strange and impracticable idea got itself before the Convention some years back in the report of a committee and came forward again in the report of the Executive Committee at Birmingham. With the confusing report before the body Dr. Routh proposed his amendment, which seemed rather simple, though it lacked something in clearness, and the Convention adopted it promptly. With the lack of time and the spirit of haste and impatience which has marked the Convention's deliberations of late there was no time for calm and mature thought and deliberation. I myself supported the amendment, not because I thought it was the best thing that the Convention could have done, but because it was the only thing before the Convention simple enough and clear enough to enable one to vote for it. This, together with the fact that this amendment, made a direct appeal to our well-known Baptist sentiment about honoring the church will doubtless explain its prompt approval.

The present basis of membership in the Convention embodied in this amendment certainly ought to be wisely and carefully considered and revised.

First because the amendment is not at all clear. It is as follows:

"The Convention shall consist of messengers who are members of missionary Baptist churches cooperating with the Southern Baptist Convention on the basis of one messenger for every church contributing to the work of the Convention and one additional messenger for every \$250 actually paid to the work of the Convention. Such

messengers to be appointed to the Convention by the churches and certified by the churches to the Convention, provided no church shall be entitled to more than three messengers."

It will be noted that each church is entitled to "one additional messenger for every \$250 actually paid to the work of the Convention during the calendar year preceding the annual meeting of the Convention." Manifestly, there is a confusion of the idea of representation from and by a church per se just because it is a church and the idea of representation on the basis of contributions. Under this amendment a church must contribute something before it can send a messenger to the Convention, but how much? One penny would be sufficient, it appears. Then the church can have one additional messenger for every \$250 contributed. Now, if this \$250 shall include the one penny, or whether initial contribution was made to entitle the church to send the messenger, then that first contribution disappears and the church becomes entitled to its first messenger just because it is a church, for the additional messenger named on the basis of the \$250 contributed would represent the total contribution of the church. The amendment presumably was hastily written and is clearly confused.

Second, This new basis of representation departs quite completely from the ideals and purposes which were embodied in the Constitution at the organization of the Convention and had been jealously preserved and perpetuated through all the years. The idea that our fathers had in founding the Convention was that it should be a practical body for "eliciting, combining and directing" the missionary spirit and efforts of the denomination. Hence, the Constitution embodied the financial basis of representation and recognized missionary societies and Baptist bodies organized for missionary purposes as eligible for representation in the Convention. Under the permeating influence of "Gospel Mission" teaching the idea that a Baptist church has some sort of inherent right to send messengers to a Baptist association or convention, just because it is a Baptist church, has gained rather wide influence among certain elements of our Southern Baptist people. I have often been surprised to read articles in the papers or hear remarks in some denominational gathering which seemed to reflect this view and other phases of "Gospel Mission" teaching. In many instances I have no doubt the writer or the speaker has absorbed these views or been influenced by them quite unconsciously. The "Gospel Mission" brethren years ago started a campaign against the Southern Baptist Convention about the "financial basis" and about the Convention being composed of messengers from Baptist bodies other than churches. This has gone on for years. In a good many instances it has seemed to affect brethren who ought to know the history of the Convention and the genius of

our Baptist life better than to be influenced by any such contention. The whole campaign has been tinctured with the false and ecclesiastical interpretation thoroughly hostile to our fundamental Baptist position and to the very genius of our Baptist life and work. It would be unfortunate indeed for the Southern Baptist Convention permanently to recede from the basic missionary spirit and purpose which was embodied in its Constitution every year from 1845 to 1931. All the clamor that has been made in recent years against representation from the States and the certification of delegates by the State Secretaries, a simple ministerial function which the State Secretaries performed for the brethren of their own States, has been either through the lack of a sympathetic understanding of the historical principles and purposes of the Convention or through opposition to these purposes and principles.

It sounds good to say that every Baptist church is a missionary body and to assume that every Baptist church is throbbing with missionary spirit and activity, but so to say and so to assume is sadly remote from the facts. Our Baptist Conventions are not ecclesiastical bodies made up necessarily by messengers from Baptist churches. There is no criticism here of representation from Baptist churches. Of course, a Baptist church may be properly recognized as eligible to send messengers to a Baptist Convention, but such recognition is to be determined by the nature and purposes of the Convention and is not an essential and inherent right with which a church is endowed by reason of its very nature. A Baptist Convention may with equal propriety provide in its Constitution that Baptist missionary societies, Baptist associations and Baptist Conventions can have representation in its membership. When this is done the body doing it does not cease to be a Baptist body nor does it become less interested and less friendly to Baptist churches. The fathers who founded our Convention were appealing to the missionary spirit found here and there among certain elements of the churches and expressing itself in some form of missionary organization and activity. They wanted to emphasize that the Convention was to be not an ecclesiastical organization, but a missionary organization. It would be a very fine thing if each Baptist Convention could embody this principle in its Constitution. It would put great emphasis on the missionary and practical character of Baptist bodies and would be a wise safeguard against all tendency towards ecclesiasticism. Our Baptist Conventions are practical bodies organized for missionary, educational and benevolent purposes, all within the letter and spirit of our Lord's great commission, and they ought to be kept true to this principle.

Temple Baptist Church,
Wilmington, N. C.

BROTHER MOULDER'S TRAVELS

On the second Saturday and Sunday I was with my churches at Oak Grove and Centerville. I baptized a young man at Oak Grove and after Sunday we had a three day's Bible Study. They never had one there before. On Monday we had 64; on Tuesday we had 82; on Wednesday we had 90. And at nights we had the house full. The people were all interested and anxious to have another one. A good number of men, women and children walked three and four miles for each day and night. On the third Sunday I was with my churches at White Oak and Concord. Had good crowds and good interest at each service. At White Oak we had six to join the church by letter; and one man and wife joined at Concord for baptism.

The Lord be praised.

—D. W. Moulder.

TWO YEARS IN CLOVERPORT, KENTUCKY

Two years ago in this month I became pastor of the Cloverport Baptist Church. We praise the dear Lord for His blessings upon the work here. During these two years we have had two gracious revivals. The Spirit of cooperation is beautiful.

In December the church presented the pastor and family with an eight tube Crosley radio which is, of course, highly appreciated.

Our Sunday school is moving along in a fine way under the progressive leadership of our good Superintendent, Mr W. A. Roff.

The Young Men's Bible Class, with the assistance of other members of the church, have about brought to completion another departmental Sunday school room in the basement of the church. The room is forty-five feet in length and will take

care of the Junior Department.

Our Third Annual Bible Institute will be held June the fifth to eighth. The speakers are Dr. O. M. Huey, Dr. T. E. Smith, Dr. W. M. Bostick and Judge J. S. Sandusky.

May the Lord richly bless the good work in Mississippi.

Yours by His Grace,
—G. C. Sandusky, Pastor,
Cloverport Bap. Ch.
Cloverport, Ky.

ANNIVERSARY CELEBRATION, NEWTON

The celebration of the Newton Baptist Church of the third anniversary of the pastorate of Rev. J. E. Wills on March 20, 1932, was an event unique and of unusual interest. Unique in that the church in all its years of service had not held one of this kind. It was clearly brought out in this service in words of praise, love, appreciation that the

past three years have been the most fruitful of any pastorate that is known about, made possible in part by seed sown by former pastors.

The church is now more than 60 years old with only ten pastors, which is a fairly good average for a village church. Some pastors have served longer than Rev. Wills and some shorter, but none more telling for God. And it seems that the work has just begun in that we are launching the greatest building movement yet in the history of the church and we look for many years of wise leadership and shepherd-like care in this great man. His experience on both the homeland and foreign field fit and qualify him for this work and we feel so fortunate in that God has sent us such a man for this time.

—A Member.

SOOTHE YOUR EYES with Dickey's Eye Wash. Used 50 years. Cleanses and clears. Safe and painless. 25c.

DICKEY DRUG CO., BRISTOL, VA.

A NECESSARY MINISTERIAL SERVICE

(By Thos. J. Watts, Jr.)
THE SERVICE CONTRIBUTORY is now being operated and Annuity Board of the Southern Baptist Convention, a NECESSARY MINISTERIAL SERVICE. This ministerial service will be continued to the churches upon the service which the churches are rendering to the churches. The support which the churches are rendering to the churches is Scripturally bound. Therefore, no churches should be without their ministers. It does not provide for the churches. It is soundest ethics and it is the duty of the churches. It does not build up the churches, but living churches will be continued to dependents.

The churches proper ministers to turn the sources of worldly goods into the hands of the churches who do this. They expect that their churches will provide for the proper use of the churches and their families. But ministers are to expect something from the churches than merely support. Right-thinking churches should loathe the thought of the churches in their old age and disability. Is it too much to expect that right-thinking churches should loathe the thought of their ministers ever to be pangs of degrading dependence?

In view of the nature of the minister's calling and his grossness in meeting the grossness and exacting demands of the calling, it is only right that he be given every possible protection of a protecting retirement for himself and a keep for any survivors. Most ministers who have a little for their old age and lost their savings during that period or have been drawn upon them in emergencies.

Ministers as a class should how to invest their lives. They should be expected to become a part of the world. Anyone who is a successful investor has a diligent and persistent security markets and the ministers have too much to do of the spiritual to get edge and few have even except at the expense of calling. It is to be expected that some ministers could do as they would. Most ministers could not if they could.

The writer is not up to lessness among ministers should practice thriftness in spending prodigality in spending. The besetting sin of the churches is as a class. Few have been tempted.

It may shed some financial limitations of the reader to be told that ministers in one of our States, only 86 received

A NECESSARY MINISTRY TO MINISTERS

(By Thos. J. Watts, D.D., Exec. Sec.)
THE SERVICE ANNUITY, A CONTRIBUTORY INCOME PLAN now being operated by the Relief and Annuity Board of the Southern Baptist Convention, provides a NECESSARY MINISTRY TO MINISTERS. This ministry is predicated upon the service which ministers are rendering to the churches and upon the support which the churches are Scripturally bound to provide for their ministers. This ministry is, therefore, no cheapening concession to ministers. It does not pamper them. It provides only that which is good for both the ministers and their churches. It is based upon the soundest ethics and the purest justice. It does not build post-mortem estates, but living incomes which will be continued to their surviving dependents.

The churches properly expect their ministers to turn their backs on the sources of worldly gain. The ministers who do this have reason to expect that their churches shall provide for the proper upkeep of themselves and their families while they serve. But ministers have a right to expect something more of their churches than merely their current support. Right-thinking ministers loathe the thought of abject dependency in their old age or physical disability. Is it too much to say that right-thinking churches should loathe the thought of permitting their ministers ever to experience the pangs of degrading dependency?

In view of the nature of the minister's calling and his necessary engrossment in meeting the multitudinous and exacting demands of that calling, it is only reasonable that he be given every possible assurance of a protecting retirement income for himself and a reasonable upkeep for any surviving dependents.

Most ministers who have laid up a little for their old age have either lost their savings before reaching that period or have of necessity drawn upon them in unexpected emergencies.

Ministers as a class do not know how to invest their little savings nor should they be expected to know. Certainly, they should not be expected to become able investors. Such ability is possessed by comparatively few men in the business world. Anyone who becomes a successful investor has to learn it by diligent and persistent study of security markets and values. Ministers have too much to do in the realm of the spiritual to gain such knowledge and few have ever achieved it except at the expense of their high calling. It is to be conceded that some ministers could make money if they would. Most ministers would not if they could.

The writer is not upholding thriftlessness among ministers. They should practice thrift. However, prodigality in spending has never been the besetting sin of ministers as a class. Few have thus ever been tempted.

It may shed some light on the financial limitations of ministers for the reader to be told that of the 944 ministers in one of our best Southern States, only 86 receive salaries of

\$2,400.00 and above. The average salary of the remaining 858 is less than \$1,000.00. What prospect have these ministers of avoiding dependency in their old age unless the purpose of this article be realized? Even the more liberal support received by the 86 ministers above mentioned is so heavily drawn upon by the living standards necessitated by their positions and by their liberality in contributing to every worthy cause, that few of such so-called well-paid ministers will ever reach retirement with their bare necessities provided for and few of those who die will leave sufficient protecting incomes for their families, unless their participation in this denominational plan is made possible.

Old age dependency is a FACT to be reckoned with. Few ministers have reached the age of retirement with funds available for their simplest needs. This applies to men of all grades of education, preaching ability, and salary.

But, old age dependency among ministers is not a necessary evil. It can be prevented. It should be prevented. HOW MAY DEPENDENCY BE PREVENTED? There are three factors which enter into the solution of this problem.

The First Factor is the minister himself. Ministers should help to provide their own retirement incomes. But there must be here assumed a salary provision for them which is not only commensurate with their current living necessities but which also makes possible regular savings to be deposited with the income agency. Ministers who do not receive salaries sufficient to maintain themselves and their families respectably will find it very difficult to make these deposits.

My first plea therefore, in behalf of ministers, is that they be paid regularly a reasonable wage. In one association which I visited last summer the compensation paid by thirty-two churches to their ministers averaged \$90.00 per year for one-fourth time. God save the mark! How can such ministers live and serve and give? "The laborer is worthy of his hire." Such ministers are well-nigh sure to come to old age in poverty. Thousands have already done so. The rolls of the Relief and Annuity Board abundantly establish this. Shall preachers of the everlasting Gospel be or become mendicants? Mendicancy is not in accord with the teachings of either the Old or the New Testaments. Mendicancy may be courted by Roman Catholic Friars, but it does not have the sanction of the Scriptures. Nor can Baptist ministers live on the meager sums provided for celibates. Our ministers must live and act well the part of citizens. Mendicancy does not contribute to good citizenship. Most ministers are heads of families and these must meet their responsibilities to their families, to society, and to the State in a worthy way. Their compensation should be commensurate with the legitimate requirements of these several relationships, but always, of course, in accordance with the ability of the people to whom they minister.

Out of a reasonable compensation every minister should set aside his share of the cost of his retirement income. This cost to the minister,

though small, (2½% of the monthly salary) will call for studied economy and even sacrifice. But it should be done with the same regularity that his salary is paid. Thus our ministers will provide a worthy part of their own retirement incomes. Thus also will they actually save a small part of their salaries. The interest additions compounded annually by the Relief and Annuity Board will render such savings a real investment, which will be returned to them in their old age or earlier disability in regular monthly installments, or to their dependent widows or orphans or to their estates. The only accumulations which can ever inure to the benefit of the minister's estate are those produced by his own payments.

The Second Factor in this contributory income plan is the local church. The local church will join its minister who pays 2½% of his monthly salary by remitting a sum equivalent to 8% of his monthly salary including the parsonage as a 15% addition to the cash salary. This latter applies to both the minister and his church. Such a sum remitted regularly by the treasurer to the Relief and Annuity Board will be sufficient together with the minister's payments to produce during the full 35 years of participation and to be paid after the minister reaches age sixty-five a monthly income equal to one-half of his average salary during that period. Disability incomes are also provided, the maximum of which will be 40% of the minister's average salary during the three years preceding total disability.

The payments by the churches should never be deducted from the minister's salary. Nor should they be regarded as an addition to his current support. The minister can be benefited by them only after he reaches old age or breaks down. They should be paid from the local budget funds and never from the missionary, educational, or benevolent contributions of the membership. The regular benevolent contributions to the Board's Relief Department should be continued for the relief of ministers who are already old or disabled and for those who cannot participate in the Service Annuity Plan. Only active and salaried ministers are eligible to participate.

The Third Factor is the Relief and Annuity Board. This Board must of necessity bear a part of the load in the cases of early claimants and of those whose already attained age will prevent them from participat-

ing as paying members with their churches the full number of years required to build the proposed maximum incomes. Maximum retirement and disability incomes will not be available for some years to come at best, but out of funds which the Board will gather and husband for the purpose, there will be added reserves which will surely prevent abject old age or disability dependency of participating ministers and their widows and orphans.

The Relief and Annuity Board has not set sail on an uncharted sea in this ministry to ministers through the Service Annuity. The best actuaries and insurance experts in America have declared the plan to be actuarially sound and financially dependable. Great denominations, such as the Episcopalians, the Presbyterians, the Disciples, and many other bodies have adopted and already are operating similar plans and these are already paying incomes to a host of ministers and missionaries and to the families of deceased ministers and missionaries. Similar plans have been adopted and inaugurated by the Carnegie Foundation for teachers, by the Y.M.C.A., and the Y.W.C.A. for their secretarial forces and by numerous railroad and other industrial corporations.

THE DAY FOR RESTING ON UNCERTAIN GIFTS OR PLEADING CASES OF DISTRESS AS A MAJOR METHOD OF SERVICE TO MINISTERS HAS PASSED. THE TIME FOR SUCH A PLAN AS IS NOW OFFERED IN THE SERVICE ANNUITY TO RELIEVE, AS A MATTER OF JUSTICE, THE DISTRESS OF RETIRED MINISTERS AND MISSIONARIES, HAS COME. A SUPPORTING INCOME THROUGH THIS METHOD IS JUST, HONORABLE AND DIGNIFIED, ALIKE FOR THOSE WHO RECEIVE AND THOSE WHO BESTOW. WE DO NOT LOSE BUT ENHANCE OUR LOVING SYMPATHY BY EXPRESSING IT IN A CERTAIN AND BUSINESS-LIKE MANNER.

—BR—

"Did you give the man the third degree?" asked the police officer.

"Yes. We browbeat him and badgered him with every question we could think of."

"What did he do?"

"He dozed off and merely said now and then, 'Yes, my dear, you are feckly right.'"

ANOTHER NEW BOOK

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MISSISSIPPI WOMAN'S COLLEGE

The Baptist Student Union of Mississippi Woman's College wish to take this opportunity of thanking the B.S.U. of Mississippi College, Leo Green, State B.S.U. President, Chester Swor, Student Secretary at M.C., for their gracious hospitality to the W.C. girls who attended the House Party last week. We want you to know that it was a success—that we received great blessings from it—that the B.S.U. of M.W.C. pledges herself to stand by the student crusade this summer 100%. Again we thank all of you for making the House Party such a delightful and beneficial occasion. We enjoyed every minute together, and we return to our campus with the spirit of that 'meeting in the upper room!'

The B.S.U. Quartet of Mississippi Woman's College, composed of the following girls: Alberta Butts, Beatrice Barfield, Katherine Brown, were on the program at the State Sunday School and B.Y.P.U. Con-

vention at Vicksburg this week, rendering two selections. President W. E. Holcomb also made a talk the first day of the Convention.

The girls attending the Convention were: Wessie Wilson, Sudie Mae Jones, Katherine Brown, Alberta Butts, Beatrice Barfield, Agnes Louise Cutrer, Myrtis Langford, Roberta Izard, Agnes Louise Cutrer, Dorline Riser, Gleta Jean Jones. Mrs. R. F. Bass, sponsor of the B.S.U., Miss Jeanette Lawrence, Student Secretary, and Rev. N. L. Roberts, head of the Department of Religious Education, were with the girls.

The B.Y.P.U.'s of Mississippi Woman's College were in charge of the display at the Convention illustrating "The Membership Committee." Quite a number of attractive posters and reminders were on display. Before the display was sent to the Convention, the Publicity Committee of which Miss Willene Bullock is Chairman gave a display for the benefit of the student body and the faculty.

DROWNED IN AN INKWELL!

(By Gordon Hurlbutt, Th.D.)

Several years ago in Georgia a man was drowned in a well of beer. Descending by the subterranean passage to fill his bucket, he fell in. Southern Baptists have followed a darkened passage in their methods and have fallen into a well of ink. Not so disgraceful a catastrophe, but a catastrophe, nevertheless. Our secretaries and others have deluged Southern Baptistdom with printer's ink. Of course, some printing must be used as an indispensable means of reaching all our people; but our denominational printing bill has long been about five times what it ought to be.

Having had some experience in publishing and circularizing, I am sadly aware of the ease with which printed matter can be wasted. Falling off the proverbial slippery log is not easier. In about three years I sent out, in connection with two books I had published, about 400,000 pieces of circular matter, including some expensive forms, mostly in batches to bookstores. If I could go back, I should cut that 400,000 to about 100,000—and avoid some ruinous losses. "Experience is a stern schoolmaster, but"—nobody learns from any other. (Fools never learn). One delightful little angle of my schooling came from supplying to a certain Book Sales Department, at their request, 13,000 large, four-page circulars that cost me altogether nearly seventy dollars. Later I definitely learned that the stores had dumped them out, in spite of careful instructions from headquarters. I give this little personal experience to illustrate what becomes of nearly all circular matter sent out in bundles to churches and auxiliary (?)

organizations. Southern Baptists have thrown away since the Seventy-five Million Campaign was launched in 1919, in utterly useless circularizing, enough money to pay every dollar of what we now owe.

We have far too many publications. An ordinary man or woman cannot keep up with even their names. The number of them recalls the case of the old woman whose exact age was demanded in court. After much hesitation and stammering, she answered at length: "I don't know exactly: it's gettin' worse ev'ry minute." Every year, at least, the maze of Southern Baptist publications becomes more amazing. We have too many weeklies, too many monthlies, too many quarterlies, too many annuals (including associational annuals) and too much circular matter.

One of many examples of the sweeping economy needed is a combination of our excellent Yearbook and our equally excellent Handbook. The former, for 1931, has 560 pages, and the Handbook 412 pages, giving a total of 972 pages. Nearly a thousand pages, many of which are exact duplicates! Why not combine these two books hereafter, condensing the matter to what is essential, which would require hardly more than 300 pages, or 400 at the most? How much time and effort and money would be saved on this one item!

Another case of the enormous wastage in printed matter is the needless scope of associational minutes. Several thousand district associations publish annual booklets of from sixteen to thirty-two pages. From a half to three-fourths of the contents, as a rule, are of no permanent value. Not more than one in twenty of these booklets is read through by anybody. Most of them

are never read at all by anybody. In this way thousands of dollars are wasted every year.

Then, there is the useless bulk of our Sunday school quarterlies and B. Y. P. U. quarterlies and similar periodicals. And there are the countless publications for the legion of auxiliary (?) organizations, general and local. If we pastors were to read all the "denominational literature" that comes to us, we should have to read while we ate our meals, and leave undone nearly everything else. Even now many preachers rarely see inside of the Bible except in the pulpit or at a funeral. But who could tell the whole story of this senseless, ceaseless wasting of time and energy and money, with consequent confusion worse confounded and losses that only God can measure? A fortune, including only Heaven knows how many widows' mites, sunk each year in a sea of ink!

Simplification! Concentration!! These are crying needs of our time—and nowhere more than in our Baptist program of publication. Our fathers established our leading State papers, some of them more than a century ago. They have the double right of priority and position in our Baptist work, nearly all of which could be thoroughly promoted through these weekly organs. The wise and right thing to do is to push our work through our various State papers and push the circulation of these papers till they reach every Baptist in the South. But what is actually taking place? Just this: These old, established servants are having to fight for their very existence, chiefly because their rightful place is perpetually contested by an innumerable clutter of other periodicals.

One thing we need is a Committee on Economy with special jurisdiction over our publishing program. A committee like some we now have would only spend money and do no good. The Chairman of this Committee on Economy should be bothered with brains, and should be, if possible, a Scotchman. He should be clothed with plenary powers, and his life should be well insured. The associate members of the committee should be deaf mutes or on a long visit abroad—so that the "committee" will have a chance to change some things. The man who wants anything really changed is decried as a "radical" by some of our "leaders"; but nothing is more needed among Southern Baptists right now than enough plain horse-sense to follow some "radical" who can save the confidence and loyalty of some thousands of good people—and at least a million dollars a year. Point Clear, Ala., 3-4-32.

A WAY OF GIVING

(By Jennie N. Standifer)

I know an old gentleman, Mr. B., who has led a blameless, useful life from early boyhood. He is much beloved in the community in which he lives, but has not been known as an active church worker or liberal giver. He lives in the Mississippi delta and owns large tracts of land. I was visiting his wife one summer, and while we were driving through a village near the B. home, was shown the beautiful church, of which they were

In Memoriam

MRS. J. C. PERRY

This week the First Church of Grenada lost one of its greatest women, Mrs. J. C. Perry.

From girlhood morning she walked the King's highway, wrapped in a sweet, Christian life; modest, beautiful in deeds, and one who really loved the Kingdom of God.

A bit over two years ago her good husband went on to be with his Lord.

She leaves two sons and two daughters, with many grandchildren and a host of friends, who said this week, "Goodbye, mother, we will meet you again."

"Sleep sweetly, tender heart, in peace;

Sleep, good spirit, blessed soul. While the stars burn, the moon

Increase, and the great ages onward roll."

We loved her. For nine years I was her pastor. God bless her memory.

—W. E. Farr.

members. My friends wished me to see the interior of the building. I was struck with the beauty and conveniences of the handsome house of worship, and asked:

"How could these people, who seem to be poor, build such a handsome church?"

"They all gave what they could, and the Lord put it into the heart of a man with money to give the balance," replied Mrs. B.

We entered the house of worship, and as we were passing through the Primary Department, I expressed my admiration of the lovely room and its furnishings.

"How did you secure the money for these handsome fixtures?" I asked.

Mrs. B. blushed and stammered shyly: "I am the Superintendent of the Primary Department, and I—er—well—I contributed that to the building fund."

I praised her for her generous gift and inquired:

"Wasn't it a terrible strain on these poor people to build an expensive church? How did they raise the money?"

Mr. B. blushing replied: "I furnished the money for the building with the exception of some hat collections." He changed the subject, as if caught in a misdemeanor. I admired his modesty.

The first of the past winter, when the floods of rain caused great overflows in the Mississippi delta, I felt great uneasiness in regard to Mr. B.'s possessions, and wrote a friend and asked what losses the B.'s had suffered from the great overflow of the Mississippi River.

"The floods did not injure Mr. B.'s possessions in the least," was the reply. "His land has been greatly enriched. He will give more than ever, but not let anyone know about it if he can prevent it. What kind of a giving do you call that?"

"True Christian giving," I replied. "If all children of God gave that way the Millennium would soon dawn, my friend."

OLD SERIES
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